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## S'TUDY OF SigN LANGUAGE

NORTII AMERICDN INDIANS



By GARRICK MALLERY



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## SMITISONIAN INSTITUTION-BUREAU OF BTIINOLOGY

INTRODUCTION

T0 T11:

## STUDY OF SIGN LANGUAGE

AMONG THE

## NORTH AMERICAN INDIANS

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Garrick Mallery,


MANKIND
Wiskhinytum, D. C.

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By GARRICK MALLERY<br><br>WNAUlNGTON<br><br>1ふ心0

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## INTRODUCTION

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# STUDY OF SIGN LANGUAGE 

AMONG TIIE:

NORTH AMERICAN INDIANS

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ILLLSTRATING THE GESTURE SPEECH OF MANKIND

By GARRICK MALLERY
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Simtisonian lismtitition, Burbay op Etinologi,

 Judians was commened bey mesti and my asisistants while making exphorations on the Colomato liver and its tributares. Fion that time to the

buring this time the socrotary of the smithemian lustitution plater
 relating to loulian languges and other matters, to be nsed, in conjumetion with the materials colleeted muler my direetion, in the preparation of at
 two wohmes have alreaty heen published, a thire is in press, and a momber of others are in comse of preparation.
 logical survey has standily grown in propurtions matil a large monber of assistants and collaborators are engaged in the collertion of materials ame the prepanation of memois on a variety of subigets relating to the North American Indians. 'The subject muler investigation is of great magnitude. Nore than five humbed lagnages, belonging to about seventy distinet sterks or families, are spoken by these lodiams ; and in all other branches of this athaie researelo a like variety of 'suljeet-matter exists. It will thus be seel that the matermak for as stematic and comprelemsive treatmont of this subject eam only he obtained by the combined labor of many men. My experience has hemomstratem that a deep interest in Authrophogy is widely spreal among the edncated preople of the comutry, as from every hand assistance is tendered, and thus valuable material is stealily anemmulating; but experience hats also demenstrated that muel eftiont is lost for want of at
froper comprehension of the suhjects mul methods of investigation appertaining to this branch of scientific researel. For this reason a series of pmophlet publications, designed to give nssistance and direction in these investigations, has been commenced.
'The first of the series was prepured by myself and issined moder the title of "Introduction to the stumly of Indian Languages" the second is the present, י1pon Sign-Lamgage ; and a thirel, by Dr. II. C. Yarrow, United States Army, designed to incite inguiry into mortnary observinees and betiofs comecrning the dead prevailing among the Indian tribes, will shortly be issued. Other publications of a like character will be prepared from time to time. These publications are intended to serve a somewhentemorary prome until a mamal for the use of students of Americun Anthropology is completed.

J W. POWELL.

## INQUIRIES AND SUGGESTIONS

## SIGN-LaNGULGE alloNg the NORTII allericas indians.

## 13E GARIREK MALIJRY.

## INTROINCTORY.

The Burean of Ethohogry of the Smithsonian Institution has in prepmation a work upon Sigu-Langugre among the North American Ludians, and, finther, intended to be an exprosition of the genture-specell of mankind thorongh enomgh to be of surgestive use to students of philohory and of anthopology in genemal. The present paper is intended to indicate the scope of that future publication, to excite interest and invite correspondence on the subject, to submit suggestions as to desiratile paints amol modes of observation, and to give notice of some facilities provided for description and illustration.

The material now collected and collated is sufficient to show that the importance of the sulbect desmes exhanstive researh and presentation by sifientife methools insteal of being confined to the framentary, indefinite, and incidental publications thas far made, which have never yet been mited for companisom, and are most of them difticult of access. Many of the deseriptions given in the lists of earlier date than those contributed during the past year in response to special request are too curt and incomplete to assure the perfect reprodnetion of the sign intended, while in others the very idea or object of the sign is loosely expressed, so that for thorough and satisfactory exposition they require to be both corrected and suplemented, and therefore the coïperation of competent observers, to whon $1 N \mathrm{I}$
this pamphet is addressed, and to whom it will be mailed, is megently requested.

The pulhiantion will mainly comsist of a collation, in the form of a vomablary, of all authentio signs, including siguals made at a distance, with their description, as also thatt of any spectially assoriated farial expression, set forth in language intembed to be so clear, illastratimes heing added when necessary, that they cam be repoduced by the reader. The dexerptions comtaibuted, as also the explanation or comeretiom one emring to ore aseertained by the contributers, will be qiven in their own words, with their awn illustrations when firmished or when they am be designed from written deserip, tions, and always with individual credit as well as responsibility. 'The signs arramed in the vocalmary will be compared in their order with those of deaf-mutes, with those of fireign tribes of men, whether ancient or modern, and with the surgested radicals of langunges, for assistance in which comparisons travelers amd selobars are solicited to contribute in the same mander and with the same credit above mentioned. The deductions and gencralizations of the editor of the work will be separate from this wocabulays, thongh hasen upen it, aud some of those expressed in this preliminary paper may be modified on full information, as there is no comscions dexire to maintain any preconecived theories. Lutedigent eriticisms will be gratefully receiver, comsideren, and given homable place.

## 

The most , whious "plication of Imdian sign-lauguge will for its practical atility depemb, to a large extent, "pow the emreetness of the vew submitted bey the present writer, in oppusition to all apinion gernerally entertained, that it is wit a mere semaphoric reperition of tralitional signals, whether or mot purely arhitrary in their arigin, hat is a cultivated art, fimmed upon principles which can be readily applied hy travelers and oflicials so as to give them much independence of professional interpretersa diss dangeromsly deceithal and tricky. Posesssing this art, as distin-
 for themstres the desire of the Prinere of loutus, who bexped of Sero an arecomplished pantomimist from the Raman theater, to interpet anomir his
mans-tongued subjects. This advautage is not merely theoretical, but has been demomstrated to be pactical by a professor in a deaf-mute cellene who, lately visiting several of the will tribes of the plains, made himself muterstood among all of them withont knowing a word of any of their languges : mor would it only ollatin in comertion with Americum tribes, being appicable to intereome with simages in Afrie: :and Asia, thongh it is not pretended to fultill ley this ageney the seloohmens dram of an acolmenical mode of commmication between all preoples in spite of their dialectio divisions.

Sign-language, being the mother utterame of nature, perctially styled by Lamamse the visible attitules of the soul, is superior to all others in that it permits every one to find in mature an image to expross his thoughts on the most meedtinl matters intelligentiy to aly other persen, though it must ever hencetorth be inferion in the power of formulating thoughts now attained hy words, wotwithstanding the bopst of honseins that he combld comey more varieties of semtment by gesture alone than Ciecro conld in matory:

It is true that gestures exeel in graphic and dramatie effect applied to marative and to rheterical exhibition; but speerh, when highly cultivated, is hetter adiapted to gememalization aud abstraction; therefore to logid aud metiplysics. Some of the enthusiasts in sigus bave, however, contended
 but beeanse their rmpheyment has not been comtinued unto perfection, and that if they had heen chabomated bey the secular hator devoted to proken
 forms of the latter. (imbamer, lame, and others mave be ripht in asserting that man combld hy his arms, hands, and fingers, with facial and berlity accentuation, express any ide: that could be come ged he words. The pro-
 which the worls for the most abstract ideas, such as lane, virtue, intinitule, and immortality, are shown by Max Mobler to have hede derived amd deduced, that is, abstracted from semsioms impressions. In the use of sighs the commentare and manner as wedl as the temor decide whether
 mutions of other objects which are surgesten, and signs for momal and
intellectual ideas, fomuled on ambogies, are common all over the world as well as among deaf-mutes. Conecpts of the intangible and invisible are only learued throngh pereepts of tangible and visible objects, wheth or finally expressed to the eye or to the em, in terms of sight or of sound.

It will be admitter that the dements of the sign-languge are truly natural and miversal, by recurring to which the less matural signs adopted dialectically or for expedition cam, with perhaps some circumlocution, be explained. This power of interpreting itself is a peculiar advantage, for *poken langunges, maless explained ly gestures or indications, can only be interpreted by means of some other spoken language. There is another chanacteristic of the gesture-speech that, though it camot be resorted to in the dark, now where the attention of the person addressed has not been otherwise attracted, it has the comeraining bencfit of use when the voice could not be cmployed. When highly cultivated its rapidity on familiar subjects exceeds that of speech and approadhes to that of thought itself. This statement may be startling to those who only notice that a selected ijuken worl may convey in an instant a meaning for which the motions of even an expert in signs may repuire a much longer time, but it must be considered that oral ipecel is now wholly conventional, and that with the similar development of sign-language consentional expressions with hands and bouly could be matle more quickly than with the vocal organs, becanse more organs combl be worked at once. Without such sumped development the habitual communication between deaf-mutes and among Indians ming signs is perhaps as rapid as hetween the igmome dass of meakers "pom the same sulbjects, and in many instances the signs womld win at in trial of speed.

Apart from their pactical value for use with living members of the tribes, our antive seminties will surely help, the areherologist in his study of mative picture-writing, the sole form of abriginal records, for it was but one more step to fasten mon bark, skins, or rocks the evanescent air-pietures that still in pigments or carvings preserve their skeldom outline, and in their idengraphy "mporlh the ruliments of a phometic :aphabet. Gesturelanguge is, in fart, bot only a picture-language, but is actual writing, thongh dissohing and sympathetir, and neither alphabetie nor phonetic.

Thongh written characters are in our minds associated with speech, they are shown, by suceessful employment in hieroglyphs and by educated deaf-mutes, to be representative of ideas without the intervention of sounds, and so also are the outlines of signs. This will be more apment, if the motions expressing the most prominent feature, attribute, or fumetion of ar object are made, or supposed to be made, so as to leave a luminous track impressible to the oye, separate from the members producing it. The actual result is an immateriate graphir representation of visible objects and qualities which, invested with substance, has become familiar to us as the rebus, and also appears in the form of heraldic blazonry styled puming or "canting." The reproluction of gesture-lines in the pietographs made ly our Indians seems to have been most freguent in the attempt to convey those suljective ideas which were beyond the range of an artistic skill limited to the direct representation of objects, so that the part of the pictographs, which is still the most difficult of interpretation, is precisely the Oue which the study of sign-language is likely to elndicate. In this connection it may be mentioned that a most interesting result has been obtained in the tentative comparison so far made between the gesture-signs of our Indians and some of the characters in the Chinese, Assyrian, Mexican, and Runic alphabets or syllabaries, and also with Egyptian hieroglyphs.

While the gesture-utterance presents no other part of grammar to the philologist besides syntax, or the grouping and sequence of its ideographic pictures, the arrangement of signs when in eomected succession affords an interesting (omparison with the carly syntax of vocal language, and the analysis of their original conceptions, studied together with the holophastic roots in the speech of the gesturers, may aid to ascertain some relation between concrete ideas and words. Meaning does not adhere to the phonetic presentation of thonght, while it does to signs. The latter are doubtless more flexible and in that sense more mutable than words, but the ideas attached to them are persistent, and therefore there is not much greater metamorphosis in the signs than in the cognitions. The firther a language has been developed from its primorlial roots, which have been twisted into forms no longer suggesting any reason for their ariginal selection, and the more the primitive significance of
its words has disalpeared, the fewer points of contact can it retain with signs. The higher languges are more precise becanse the conscionsness of the derivation of most of their words is lost, so that they have become, comters, good for any selne agred upon ; but in our native dialeets, which have not advanced in that direction to the degree exhibited by those of civilized man, the comeretion between the ideat and the word is only less obvions than that still mbroken between the idea and the sign, and they remain strongly affected by the concepts of outline, form, place, position, and feature on which gesture is fommed, while they are similar in their fertile combination of radicals. For these reasons the firms of sign-language adnyted by our ludians will be of special ralue to the student of American linguistics.

A comparion sometimes drawn between sign-language and that of our Indians, fombted on the statement of their common poverty in abstract expresions, is mot just to either: Allusion has before been made to the eapmeities of the gesture-ppeech in that regard, and a deeper study into hidian tomges has shown that they are by no means so contined to the concrete as was once believed.

Indian language consists of a series of words that are but slightly differcutiated parts of epeech following cach other in the order suggested in the mind of the speaker without absolute laws of anangement, as its sentences we not completely integrated. The sentence necessitates parts of speech, ant parts of speech are possible only when a language hats reached that stage where sentences are logically construeted. The words of an Indian tompue becing s.athetic or undificrentiated parts of speech, are in this respect strictly analogons to the gesture elements which enter into a sign-language. The stuly of the latter is therefore valuable for comparison with the words of the speech. The one languge throws much light upon the other, and neither can be studied to the best advantare without a knowledge of the other.

## 

It is an accepted maxim that mothing is thoroughly maderstood menless it, bequming is known. While this can never be ahsolntely acomplished for sign-languge, it may be tated to, and clams genalal interest from,
its illustration of the ancient intercommunication of mankind by gesture. Many argiunents have been adduced and more may be presented to prove that the latter preceded articulate speech. The corporeal movements of the lower animals to express, at least, emution have been comelated with these of man, and elissified by Damin as explicable on the principles of serviceable associated habits, of antithesis, and of the constitution of the nerrous system. A child employs intelligent gestures long in advance of speech, although very early and persistent attempts are made to give it instruction in the latter but none in the former; it learns language only through the medium of signs; and leng after fanilianity with specelh, consults the gestures and facial expressions of its pratents and muses as. if to namslate or explain their words; which facts are important in reference to the inologic law that the order of development of the individual is the same as that of the species. Persons of limited vocabulary, whether foreigners to the tongue employed, or native, but not accomplished in its use, even in the midst of a civilization where gestures are deprecated, when at fault for words resort instinctively to physical motions that are not wild nor meaningless, but pieturesque and significant, though perhaps made by the gesturer for the first time ; and the same is true of the most fluent tallers on occasions when the exact rocal formula desired does not at once suggest itself, or is not satisfactory without assistance from the physical machinery not embraced in the oral apparatus. Further evidence of the menscious survival of gesture-language is afforded by the ready and involuntary response made in sigus to signs when a man with the speech and habits of civilization is brought into close contact with Indians or deaf-mutes. Without having ever before seen or mate one of their signs he will som mot ouly catch the meaning of theirs, but prochue his own, which they will likewise comprelend, the power secmingly remaining latent in him motil called forth by necessity. The signs used by uninstructed congenital deaf-mutes and the facial expressions and gestures of the congenitally blind also present considerations under the heads of "heredity" and "atavism," of some weight when the subjects are descended from and dwell among people who had disusen : "stures for generations, but of less consequence in cases such as that memioned ly Candinal Wiseman of an Italian blind man who, curiously
enough, used the precise sighe made ly his neighbors. It is further asserted that semi-idiotic children who camot be tanght more tham the merest rudiments of specelt can receive a considerable amonnt of knowledge through signs and expess themselves hy them, and that sufferers from aphasia contime to use appropriate gestures after their words are meontrollable. In cases where men have been long in solitary confinement, been abandoned, or otherwise have berome isolated from their fellows, they have lost speech entirely, in which they required to be reinstructed throngh gestures in the sime mamer that missionaries, explorers, and shipwrecked mariners became acrguanted with tongues before maknown to civilization. These facts are to be considered in comertion with the general law of evolution, that in cases of degencration the last and highest aequirements are lost first.

The fact that the deaf-mute thinks without phonetic expression is a stmmbling-hock to Max Mïleres ingenions theory of primitive speedh, to the effect that man had a creative faculty giving to each conception, as it thrilled through his brain for the first time, a special phonetic expression, which faculty leceane extinet when its necessity ceased.

In conjecturing the first attempts of man or his hypothetical ancestor at the expression either of percepts or concepts, it is difficult to emmect rocal somds with iny large number of objects, but readily conceivable that there should have heen resort, next to actual toneh (of which all the senses may be modifications) to suggest the characteristies of their forms and movements to the eyo-filly cererised before the tongne-so soon as the arms and fingers became free for the requisite simulation or portrayal. There is no distinction between pantomime and vign-language except that the finmer is the parent of the latter, which is more abbreviated and less ohvions. Pantomime acts movements, reproduces forms and positions, presents pictures, and manifests cmotions with greater realization than any other morle of utterance. It may realily be supposed that a trogdolyte man wonld desire to communicate the finding of a cave in the vicinity of a pure pool, cireled with soft grass, and shaded by trees bearing cdible fromit. Cor matural somul is commected with any of those oljects, hat the position and size of the cave, its distance and direction, the water, its quality, and
amomet, the verdant circling carpet, and the kind and height of the trees comld have been made kown ley pantomine in the days of the mammoth, if articulate speed han wot then been established, precisely as hadians on deaf-mutes would now commmieate the news by the same ageney or by sighes posisessing a matural amalogy

Independent of most of the above comsiderations, hat from their own failures and diseordancies, linguistie scholars have recently decided that both the "how-wow" and the "ding-long" theories are msatistactory; that the searel for imitative, omomatopoetic, and direetly expressive somms to explain the oriqin of human peech has heen too exelnsive, and that many
 arempanying revtain ations. As, however, the action was the essential, and the conserpent on concomitant soumb the accilent, it would be expected that a representation or feigued reproduction of the action womld have been used to express the idea befine the somed associated with that action could have been separated from it. The visual onomatopeia of gestures, which even yet have been subjected to hut slight artificial corruptiom, would therefore serve as a key to the audible. It is also contembed that in the pristine days, when the somme of the only words yet firmed had clase conneetion with ohjects and the ideas directly derived from them, signs were as much more copions for communication than speech as the sight embaters more and more distinct chanacteristies of ohjects tham does the semse of hearing.

The preponderance of authority is that man, when in the possession of all his faculties, did not choose between vaice and gesture, both being originally instinctive, as they both are now, and never, with those faculties, was in a state where the one was used to the ahsolute exelusion of the other. With the voice he at first imitated the few somuls of nature, while with gesture he exhibited actions, motions, positions, forms, dimensions, directions, and distances, ind their derivatives. It would appear from this mequal division of eapacity that mal spech remained momentary long after gesture had become an art. With the concession of all jurely imitative somods and of the spontaneons ation of the voral organs muler excitement, it is still true that the comection between ideas and words genemally depented
"pon a compact letween the spaker and hearer which presupposes the existence of a priou mole of commmication.

For the present purpose there is, however, no need to detemine upon the priority between commmication of ideas by bodily motion and by voeal articulation. It is enongh to admit that the comertion between them was so carly and intimate that the gestures, in the wide sense indicated of presenting ideas muler physical forms, had a direct formative effect mpon many words; that they exhibit the earliest condition of the human mind; are trated from the firthest antifuity among all peoples possessing records; are miversally prevalent in the savage stage of sacial evolution; survive agrecally in the seenie pantomime, and still athere to the ordinary speed of civilized man hy motions of the face, hands, heal, and borly, often involuntary, often purposely in illustration or emphasis.

## MODERN USE ON GESTURES AND SIGNs.

The power of the visible gesture relative to and its influence upon the words of modern oral specech are perhaps, with the qualifieation hereafter iarlicated, in inverse propertion to the general culture, but do not bear that or any constant proportion to the development of the several languages with which gesture is still more or less associated They are affected more by the sociological conditions of the speakers than by the degree of excellence of their tongue. The statement is frequently made that gesture is yet to some highly-advanced languiges a necessary modifying facter, amb that only when a langnage has become so atificial as to be completely expressible in written signs-indeed, has been remodeled through their long faniliar use-can the bodily signs be wholly dispensed witlo. The story has been told by travelers in many parts of the world that varions languges camot be clearly muderstood in the dark by their possessors, using their mother tongue between themselves. The evidence for this anywhere is suspicious, aud when it is, as it often has been, asserted abont some of the tribes of North American Lndians, it is alnolutely false, and must be attributed to the error of travelers who, ignomat of the dialect, mover see the matives except when trying to make themselves intelligible to their visitors by a parace which they have fomud by experience to have
heoln surecestinl with strangers to their tomgue, or perhaps when they are
 American tribes sperially instanced in these reports as mable to converse without gresture, oftell, in their domestice almumben, wrip themselves if ill robes or hankets with ouly breathing holdes before the nose, so that no part of the hody is sech, and chatter away for homs, telling long stories. If in day light they thes voluntarily deprive themselves of the possibility of making rigns, it is alea that their preforenere for talks arome the fire at night is explimable hy very matural remsons without the one attributed. The inferene once carelcssly mate from the free nse of gesture ly some of the Nima stork, that their tongue was tow meager for use withont signs, is refinted by the now ancertaned fact that their vocabulary is romarkably copions and their parts of speech better differentiated than those of many people on whom mon stigma has beet attixed. Wll theories, indeed, based upon the supposed poverty of American languges must be abambened.

The true distinction is that where people speaking precisely the same dialect are not numerons, and are thrown into constant contact on equal terms with others of differing dialects and langmages, gesture is meecsarily resorted to for converse with the latter, and remains as a labit or areomphishment anmig themselves, while large bodies enjoying common speed, and either :solated from foreigners, or, when in contact with them, so dominant as to compel the leming and adoption of their own tomene, become impassive in its delivery. The momomstrative English, long insubar, and now rulers when spread over eontinents, may be compared with the profinsely gestionlating Italians dwelling in a maze of dialects and sulyect for centuries either to fereign mbe or to the influx of strangers on whom they depemded. King Ferdinand returning to Niples after the revolt of 1821 , and finding that the boisterons multitude would not allow his voiee to be hearl, resorted successfully to a royal address in signs, giving reproaches, theats, admonitions, pardon, and dismissal, to the entire satisfaction of the assembed hazaroni, whel rivalry of l'unch would, in Lombon, lave oecasioned measureless ridiente and disqust. The ditierence in what is ragenely styled temperanent does not wholly explain this contrast, for the performance was
creditable both to the rendiness of the King in an emereeney and to the aptuess of his people, the muin distinction being that in laty there was a recognized and coltivated languge of signs long disused in Great Britain. As the number of dialects in my district deereases so will the gestures, though doubtess there is also influence from the fact not merely that a langurage has been reduced to and moolified by writing, but that geople who are arenstomed geneally to read and write, as are the English and Germans, will after a time think and talk as they write, and without the accompraments still persistent ameng llimus, Arabs, and the less literate Europems.

Many instances are shown of the discomtiname of gesture speech with no development in the native language of the gesturers, but from the invention for intercommunication of one nsed in commom. The Kalipuyas of Southem Oregon mutil recently used a sigh-languge, but have gradmally miopted for foreign intereouse the composite tongre, commonly called the 'Tsimuk or Clinook jargon, which proballyarose for trade purposes on the Colmbla River before the advent of Europens, fomeded on the Tsimu, Tsilauli, Nutka, \&e., but now emiched by English and Freneh terms, and have nearly forgotten their old signs. The prevalence of this mongrel speech, originating in the same canses that producel the pigeon-English or lingua-franca of the Orient, explains the marked scantuess of sign-langunge among the tribes of the Northwest const. No explanation is needed for the disnse of that mode of commmication when the one of surroming civilization is recognized as necessary or important to be aequired, and gradually becomes known as the best common medinm, oven before it is actually spoken by many individuals of the several tribes.

## 

The assertion las been made by many writers, and is currently repeated by Indian traders and some Army oflicers, that all the tribes of North America have had and still use a common and identicel sign-language of ancient origin, in which they can communicate freely without oral assistance. The fact that this remarkable statement is at variance with some of the principles of the formation and nse of signs set forth by Dr. Trion,
whose inimitable chupters on gesture-speech in his "Researches into the Early Ilistory of Mankiml" have in a grent degree prompted the present inguiries, does not appear to have attracted the attention of that eminent :antherity. He receives the report without question, and formulates it, that "the same signs serve as a medimm of conserse from Indson Bay to the Gult of Mexico." Its truth ean only be extablished by careful comparison of lists or vocabularies of signs taken muler tent comditions at widely different times and places. For this purpose lists hive been collated ly the witer, taken in difierent parte of the comitry at several dates, from the last centery to the lant munth, comprising torgether more than eight humdred signs, many of them, however, beiner mere variants or syonyms for the same ohject or phality, and some being of small value from uncertainty in description or anthority, or both.
'The result of the collation and analysis thus far made is that the alleged existence of ome universal and absolute sign-lampuge is, in its terms of genema asertion, one of the many popular errors prevailing about our ahorigines. In mumerons instanes there is an entire diserepaney between the signs made by difierent bodies of Indians to express the same idea; and if any of these are regarded as determinate, or even widely conventional, and used withont finther devices, they will fail in conveying the desired impression to any one moskilled in gesture as an art, who had not formed the same precise conception or been instructed in the abbitary motion. Probally none of the gestures that are foum in current use are, in thas origin, ronventiomal, but are only portions, more or less claborate, of ohvious matural pantomine, and those proving eflicient to conver most sureessfinlly at any time the several ideas became the most widely adopted, liatbe, however; to be superseded by yet more appropriate conceptions and delincations. The skill of day tribe and the copionsness of its signs are propertioned to the aceidental ability of the few individuals in it who act as constoclians and teachers, so that the several tribes at different times vary in their dearee of proficieney, and therefore both the precise mode of semiotic expression and the amount of its gememb nse are always fluctuatigg. All the signs, even those classed as imme, were at some time insented by some one prison, though her others simultamensly and independently, and
many of them became forgoten ind were remented. 'Their prevalence



 phated lọ a new "monle."
 those, living amme his amaking relatives, may invont signs which the litter are tanght to muderstanl, thomgh strangers somotimes will mot, berame they may be he no meme the fittest cepressioms. Should in dazen on more deaf-mutes, posessed anly of surh cinde signs, come together, they
 the mumber of thase and the general seope of expersion will be comtinumbly entarged. 'They will inson resort to the invention of new sighe for new ithers as they atise, which will be male intelligithe, if neressary, thromgh the illustration amb definition given ley signs formally adopene so that the fittent signs will be avolsed, after mutual trial, anl will survise. $A$ multiplication of the mumbers contine al thethere, either of deaf-mutes or of hadians whase speech is diserse, will not decremse the resulting mifinmity, thongh it will inerease hoth the copionsunss and the preeision of the vocabulary. The only one of the comrespmelents of the present writer who remains demonstratively membinced of the diversitios in ludian sign-limgnage,
 ahos, Cheymmes, and sioux had for a comsidemble time heen kept seduled,
 where naturally their sigus were modified so as to beerme common properts.

Sometimes sigus, dombtless ome air-pirtures of the most strikinge outline of an olyget, of of the most characteristic features of :mation, have in time become abbreviated and, to sume extent, conventionalized anong members of the same tribe and its immediate neighloms, ind hase not hecome commen to them with alar tribes sin ply berane the form of ablereviation has been peruliars. In other cases, with the sane comerption and attempted chameterization, mondere yet equally apmoniate delineation has been selected, and when both of the diftering dedineations have been abbere-

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viatem the disersity is vistly inereased. The original comeeption, being intronembent, has necessarily nlso varied, beemase all ohjocets have several chamacteriaties, amb what strock one set of people as the most distinetive of these would not always so impress another, From these reasons we cimmot axpect, without tromble, to cmilestimil the etymolorg of all the signs, heine less rich in ancillary material than were even the ohd phibhoginte, who ghessed at Latin and Greck derivations before they were assisted by Siluserit mad other Aryour roots.

It is not dilliant to conjerture some of the eminses of the repert mader consideration. Faphorets and oflicials are mutually hrought into contact more chasely with thone persons of the tribes visited when nee experts in the sign-languge than with their other members, mul thase experts are selerterl, on accome of their skill ins interpeters, as guides to accompang the visitors. The latter also seek occasion to be present when the sighes are used, whether with or without words, in intertribal commeik, and then the same dins of experts are the orators, for this home exercise in gesture-spareh has made the Indian politicians, with now speemb allint, manters of the art only acequired by our publie suakers after lahnions aprenticention before their mivers. 'The whole theory and patace of sign-languge heing that all who monderstand its principles an make themselves mutually intelligible, the fact of the ready comprehension and response among all the skilled gesturers gives the impression of a common roole. Furthermore, if the explorer leams to use any of the signs used by any of the tribes, he will probably be moderstood in any other by the same class of persons who will surromed him in the latter, therely confirming him in the "miversal" theory: 'Thuse of the tribe who are less skilled, hat who are not noticed, might lo mable to catch the meming of signs which have not been actually tanght to them, just as ignomat persons amomg nis camot derive any sense from newly-coined worls or those strange to their habitual worabonlary, which linguistic selolars would instantly understand, thongh never before hearl, and might atterward ahlopt.

In order to sustain the position taken an to the existence of a genemal system instead of a miform conde, almitting the generie unity while denying the specific identity, mul to show that this is mot a distinetiom without
a difference, a momber of sperinmen are extracted from the present collection of signs, which are also in some cases compared with those of deafmutes and with gestures male by other peophes.

## AlTHORITLE FOR TILE SIGNS (ITTED.

The sigus, deseriptions of which are submittel in the present paper, are taken from some one or more of the following authorities, viz:

1. A list prepared ley Wham Desmas, dated Nitellez, Jume 30, 1800 , collected from tribes then west of tha Mississippi, but probalbly not from those very far west of that river, pimbished in the Tramsatedions of the Americ:m Philosophinal Society, vol, vi, ats read danary 16, 1801, and communicated by Thomas Jefferson, president of the society:
2. Tha one published in 18.3 in "An Aceome of :m Expedition from Pittsburgh to the Rocky Momatains, performed in the vears 1819-1800. By- order of the Hom. I. C. Callown, Secretary of $\mathrm{IF}^{\prime}$ ar, midea the command of Maj. S. II. Loxg, of the Chitem states Topegraphical Engineers." (Com-
 leeted chicefly by Mr: 'T. Siy, from the l'mi, and the Kamsas, Otoes, Missomris, Iowas, Omahas, and other sonthem buanches of the great Dakota fimily:
: . The our collerted by Prince Mamman you Whar-Neuwied in 1839-34, from the Cheyeme, Shoshoni, Arikilul, Sitsika, ame the Absaroki, the Mandins, Midatsil, and other Nourthern Dilkotas. This list is not published in the Enghish editiom, but :ppers in the (icman, Coblenz, 18:39, and in the Frouch, P'aris, 18.te. Biblionraphiar veforenee is often mate to this distimpisheel "xplorer an "Prine Maximilim," as if there were not many posesesors of that christian name anong princely families. For larevity the reference in this paper will be "IFicel."
3. The small collection of I. (i. Komb, mate about the midille of the present century, amont the (Gibwas and their meightoms arome Lake superior. Published in his "Kitchigami. Wianderings aromed Lake superim," Lomblom, 18 sto.
4. That of the distinguished explorer, C:ipht R. F. Burros, collected in 1800-61, from the tribes met or learned of on the owerland stage route,

Buchoding Southern Dakotas, Utes, Shoshoui, Ampahos, Crows, Pani, and Apaches. This is comtained in "The City of the Saints," New Conk, $1866^{2}$.
6. A mannestipt list in the possession of the Burean of Ethondogy,
 States Amy, probably prepured in $1878-79$, and chicfly taken from the Crows, Shoshoni, and Sioux.
7. A list prepared in July, 1879, ly Mr. Frask II. Cusmene, of the Suithsomian hastituiom, from continued interviews with 'litchkemátski, an intelligent (hereme, mow emphered at that hastitution, whose gestures we analyed, their deseription as mate dietated to a phonographer, and the more gencrice sigus also photographed as made before the emmera. The name of the lnatian in reference to this list is used insteme of that of the collertor, as Mr. ('ushing has made other contributions, to be separately moted with his name fin distinetiveness.
8. A vahable amb illustrated contribution from Dr. Wasmageron MatTumws, Assistant surgem United States Army, author of "Ethnogmaphy and Philologe of the Ilidatsi hodians," \&e, hately pepared from his notes and recollections of signs observed during his long service among the Indians of the ('pyer Missome and the plains.
9. A report of 1)r. W. A. Hopmax, from ohservations mong the Tetom Diakotio while Aetine Assistant Surgeon, United States Army, and ital-

10) A -pectial combibution from Lient. 11. R. Lembs, Third United States Artillery, compiled from notes and observations taken by him in 1875 among the Nomthern Arapahos.
11. Some peliminary motes lately remied from Res. Tamon F' Bam, missionary : momg the Zanii, upon the signs of that body of Indians.

1ミ. Similar untes from Rev. A. J. Holr, Denism, Tex., respecting the Comanche signs.

1:3. Similar mote from Very Rev, Ebwabb Jacker, Pobite St. Ighace, Mich, resperting tha ( ) jibwa.
14. A rumial list from Rev. J Owes Donser, miswiomery at Omaha Ageney, Nebraska, from observations lately made among the Ponkas and Omahas.
15. A letter from J. W. Powela, esq. Indi:m superintembent, British Columbia, relating to his observations among the Katine and others.
16. A speciel list from Dr. C'mberes E Mac'urswer, Auting Assistant Surgeon United States Army, of signs colleeted among the Dakotas (Sious) near Fort Bemett, Dakota, during the present winter.
17. A commmication from Rev. James A Gilplusis, White E:inth, Mim., relating to signs ohserved ammorg the Ojibwas during his lomg period of missionary duty, still continuing.
18. A commmication from Brevet Col. Ricuarb I. Dodge, LientenantColonel Twenty-thiod Infantry, L'nited States Aruy, anthor of "The Plains of the Great West aud their Inhabitants," \&e.e, relating to his large experience with the Indians of the prairies.
19. A list comtributed by Rev. G. L. Dempexbagen, of Lapwai, Idiho, giving signs obtained at Kamiah, and used by the Salaptin or Ne\% Percés.
20. Information obtained ber Dr. W.J. IIommasx, in assisting the present writer, from Nítsies, a Palh-l'te chief, whu was one of a delegation of that tribe to Washingtom, in Jamary, 1 seo.
21. Information from Major J. M. Hawowth, special agent of the Indian Bureau, relating to the Comburles.

The aljunction to the descriptions of the name of the partienlan author, contributor, or persom from whom they are severally taken (a plan which will be pursued in the final publication) not only furnislaes evidence of authenticity, but indicates the locality and time of observation.

## dastances of matere concerthons hat bxechtors.

Some eximples have heen selectent of diverse conceptions and execu© tions for the wame object or thought.

Chief. Seven distinet nighs.

1. Forefinger of right hand extemede pasised perpenticularly downward, then turned upward in a right line ats high as the head. (Lomy.) "Rising above others."
2. With foredinger of right hand, of which the other fingers are chosed, pointing up, hatek to foreheal, describe the flight of an anrow shot up and tuming down again, allowing the hand to drop, the finger pointing down matil about the midelle of the bedy: (Bristime) sime idea of siperior
height expressed conversely. Almost the same sign, the lamb, however, being unved downamb aipilly and the gesture preceded by toneling the lower lip with the index, the French dent-mutes use for "commanl," "order."
B. The extented foretinger of the right hand, of which the other fingers are closed, is misel to the right side of the head, and above it as far as the am can be extembel, and then the hamd is bronght down in from of the body, with wrist bent, the back of hand in fromt, extented forefinger pointing downwal and the others closed. "Raised above others." (Mce 'lussoy.
3. Begin with sign for "man;" then the forctinger of right hand points forward and downsard, followed by a curved motion forward, outward, and downward. (Tithlicmilski.) "He who site still and commands others."
4. haise the index of right hand, which is held upright ; turn the index in a rivele amd lower it a little to the enth. (Wiet.) "He who is the renter of suromuling inferioss." The air-pieture reminds of the royal seepter with its splere.
(i. Bring the closed right hand, forefinger pointing up, on a level with the fare; then bring the palne of the left hand with forre against the right finefinger: next seme up the right hand above the heal, leaving the left as it is. (Iorsey.)
5. The Pill-Utes distinguish the head chicf of the tribe from the chief of a band. For the former they grasp the forelock with the right hank, balm back ward, pass the hame upwate abont six inches, and hold the hair in that position a moment; and for the latter they make the same motion, but instead of holling the hair above the head they lay it down over the right temple, holding it there a moment. (Nielshes.)

Iny. Seven nigus.

1. Pass the index-finger pointing along the vanlt of heaven from east to west. (Koll.) Our deaf-mutes nae the same sign.
2. Same motion with whole right hamd. (Briskin.)
3. Sank motion with forefinger of right hand crooked, followed by louth hands slighty spreat out and elevated to a peint in frome of and considerably above the head, then brought down in a semicirele to a level below tho shombler, ending with outsp ead palms mparad. (Titchlemetitwi.) 'This, probably, is the oprening ont of the day from above, after the risem sm,
4. Simply make a circle with the foretingers of both hands. (Burton.) The romul disk.
5. Plare both hands at some distance in front of the breast, apart, and backs downward (Wicel.)
(i. Bring both hambs simultameonsly from a position in fromt of the body, fingers extended amb joined, palms down one above the other, fireams horizontal, in a circolarly separang manier to their respertive sides, palms up ind foremmi horizontal: i. e., "Everything is open." (Lem!y.)
6. Both hamds ratised in from of and a little higher than the head, tingers of both hands horizontal, extronded, and meeting at the tips, pahms of hands downwart, ind imms howed: open up the hands with fingers perpendienlar, and at ance carry the arms out to their finl extent to the sides of the holly, thinging the palms ip. "The opening of the day from above. The dispersion of dinkness." (Mec'lusum.)

The Fremeh deat-mutes fold the hands umen cach other and the breast, then mise them, palus inward, to beyond rach side of the head.

To-lay, this dey, has fom widely diserepant sighs in, at least, appearance. In oure, the mase is tomethed with the index tip, followed by a motion
 "here." In another, both hamels are extemeded, palms omeward, and swept showly forward and to caclusite. (Titrliemitski.) This mily combine the incal of nowe with opemuss, the first part of it resembling the genemal deafmute sign for "hare" or "ruws."

A third ohserver gives as used fin the ideal of the present day the sign aksonsed in "low," viz: join the tips of the themb, and finectinger of the same hamd, the interion outline aproximating at circle, amblet the hand panser at the propure altitude cast in west of the assumand moridian, (Lemly.)
 is that for "how." Forefinger of right hame (of which the other fingers are closed) extembed, mise the arm perpentiontaly a little above the right side of the leand, so that the extembed finger will juint to the remter of the
 still pointing up, im immediately cary it th the position repuired in mak-
inge the sign for diy as above (McChesury), which is used to complete the


> Ireuth, demed. Sowans signs.

1. hight himb, fingers from at height of stomach, then, with a sort of thop, throw the hand wew with the palm un, finger pointing a little to the right ame fromt, hand hede horizontal. (Erisbin.) "Upset, keeled owes."
2. Left ham flattewe and held, back upward, thumb inward, in front "fi and a few incles firom the breast; right hand slightly dasped, foretinger more extembed than the others, and passed sudtemly muler the left hand, the latter being at the same time gently mowed toward the breast. (Titechemuitski.) "Gome muler."
:3. Hhld the left hand flat against the face, back outward ; then poss the right hand, held in the same mamer, under the left, striking and tonch-
 executed. in. Mecelesmey, however, comigertures this sign to be that of wonder or surprise at hearing of a death, but not a distinct sign for the latter.
3. Throw the f refinger from the perpendieular into a horizontal position toward the a moth with the batk downward. (Lomy.)

万. Place the left forefinger and thmoth against the heart, act as if taking a hair fr mo the thumb and forefinger of the left ham with the foretinger and thmon of the right and slowly cast it from you, only letting the left hamb remain at the leart, and let the index-finger of the right hand point outwarl toward the distant lomizon. (Itoth.)
(i. Palm of hand npwarl, then a wave like motion towand the gromed. (Ealy.)
7. Place the palm of the hand at a shomt distance from the side of the hoal, then withdaw it gently in an obligne downated direction, indining the heall and upper part of the hooly in the same direction. (facker.)

The last ambority motes that there is an aprareat comection between this comeption and execution and the etrmology of the romereponding
 expressed he the gesture is a sinking to rest The original signiticathere of the root nib seeme to be "leaning:" aniberin, "it is leaning;" anibehemi, "he indines the lecad sidewards." The word wibe or nite (only in compomels)
comers the iden of "night," perhals as the falling over, the going to rest, or the dwath, of the day: The term for "leaf" (of a tree or phant), which is anibish, may surige from the same root, leaves being the leaning on downhamping parts of the plant. With this mat be compared the ('hatial term for "lame", literally transhated "tree hair".
 the right index falling from the height of the right shoulder upon the lett fore tinger teward which the head is indined.
 right strikes the left transersely, as in the act of chapling. This seems to comser particulatly the motion of a stroke with : tomalank or wan- whbl. (Lomy.) It is more detinitely expmesed as follows: The laft ham, thmonh mp, batk forwards, not wery rigidly extemeded, is hodd before the chest and struck in the palme with the outer edge of the right hamel. (Ihutheres.) Another sign: Smite the sinister palum rathward with the dexter fist wheply, in suggestion of : eving lown. (Burton.) Another: Nitrike ont with the dex-
 This same sign is made le the letes, with the statement that it mems "to kill" on "stab" with a knife, having referenere to the time when that was the must common weapm. A fometh: lane the right muder the left firefinger (bartmen) "make go dinder." The the eat, "I will kill yom," :"pears in ome case as directing the right land towarl the oflomber and manging the finger from the thomb as in the act of prinkiing water (Lomy), the idea being perlaps calusing blowl to dow, or pertaps iputtering away the life, though this part of the sigu is nearly the same as that sometimes used for the discharge of at grin or arrow.

## Ficar, courard.

1. Buth hamats, with fingers turned inward opmasite the lower ribs, then bromeht upwarl with a tremulous motion, as if to represent the common inca of the heart rising up to the throat. (Imenber:)
2. Head stomper down, and am thrown in enickly as if to potect it. (Long.)
3. Fingers and thmul, of right hand which drongs hownard, closed to a point to represent a hame viokently and repatedly heaten against the
left breast just over the heart to imitate palpitation. (Titchiemailskii.) The simus nes the same sign without elosing the fingers to represent a heart.


The Fremit deaf-mutes, besides beating the heart, ald a nervons hatckwam shrinking with both hands. Gur deaf-mutes (mnit the beating of the heart, exepept for exemsibe terror.
4. Point forward several time with the index, followed by the remain-
 kep the man to the fromt.
5. May be signified by making the sigu for a spuaw, if the one in fear be a man or hey. (Lamly.)
6. Cross the amber ore the bant, fists chased, hew the head ara the (ronsed ams, but thon it a little to the left. (Inorsey.)

Wromm has fome signs; me axpersing the mamme, one indicating shorthess at compared with man, and the two most commons severally indicating the longer hair or more flowing dress. The hair is sometimes indicated by a motion with the ripht hand as thourh draving a comb therogh the entire length of the lair on thate side of the head (M.C Chesuey); and sometimes be tuming the right hand about the ear, as if putting the lair behind it. (Imedyr.) The deat-mutes generally mark the line of the bon-net-string down the cheek.
(enenity, many, much. Six wholly distinct excentions and several conreptions.

1. The Hat of the right hame patting the back of the left several times, propertioned in mumber to the quantity: (Inndur.) Simple repetition.
2. (llutching at the air sevemal times with both hands. (Kohl.) Same iden of repetition, more objective. This sign may casily be confomaded with the mode of comuting on emmaration ly presenting the ten digits.
a. Hands and ams passed curvilinearly ont watd and downward as if forming a large ghbe, then hands closed and elevated as if something were graiped in cath, and held up as high as the fare (Lomy.)
3. Hamls held scoop-fashiom, palms toward cach other, about two feet apart, at the height of the lower ribs, finger-onds downward; then with a diving motio!, as if scomping ily small artictes from a sack or barrel,
bring the hands nearly together, fingers closed, ans if hoding at manher of the small abjectw in cach hamb, and ul again to the heiment of the beast. (Brimbin.) The Sious make sulntantially the same sign, with the lifference that they hexin alowit a foot and a half from the gromed and bring the hamds u!! to the licioght of the breast. (.Lec'lersuey.)

天. Both hambs clased, inought up in : corved motion towand each other to the level af the neck. (Tillchliemeitski.) hera of filluess.
 ("Feat): the artion of forming or telinating a heat.

I, mysulf, first jursomal jumom.
Represented in some tribes by mutions of the right hamed umen the breast, the hamb sometimes dinelued and struck repeatedy on the lineast-
 with the imbex, on lay it nom the ridge of the mese, the and resting between the eyes.
some deaf-mutes push the forefinger against the pit of the stemach, others: against the beast, and others puint it to the neek for this persomality.

I'es, attirmative, "it is so."
Ghe of the sigus is somewhat like" truth," hat the foretinger proceceds straight forward from the breast instean of hace menth, and when at the coml of its course it seems gently to strike something, as if the subject were at ant end ( $L$ (ong) ; mo liuther disclusion, "'matif said," as is the vilgar phase of agrement. Another: Guick motion of the right hame finward from the month, lisst position abouit six inches from the mouth and final as far again away: In the first prestion the index is extemed, the others closed, in the final the index is lonsely clased, theow in that pesition an the lamed is moned forward, as thomgh hooking something with it. I'alm of hamd wit. (Inefionbereyli.)

Others wave both hams straight firwand from the face (Bertom), which may be compared with the firwated now common over mont of the world fir :asicut, hut that gesture is mot miversal, as the New Zealabders clevate the head and chin, and the 'luks shake it like our negative.

With others, again, the right haml is clevated to the lavel and in frome of the shombler, the fisst two fingers somewhat extended, thanl, restine against the middle finger, and then andelden motion in a come formand
inumb. This may be compared with the deaf-mute sign of flipping an imari-
 small ar comtemptible 'The motion of smplying a finger cither on or from the thumb indiatain is mot only of lange modern prevaleme in divilizatiom, hut
 Another sigh is, hamde open, palms twirned in, meve one hand toward and
 suggestive gresture for buel in clowing the hand and then opening while lower-

 back toward and wear the beant, then as the foream is suldenly extemeded


 omly still mure forsibly made. Auother sign for routromp, and which is the highest deerere of insult, is as follows: The right hamb is slant or dinclued and hede drawn in thwand the chest and on : leved with it, with the batck of the hand dewn, and the shut fingers and thamb, nje, and the "xpresion of "ontempt is given by extending out the hamb and am divertly in front of the berly, at the same time openting the thumb and lingers wide and apart, so that at the termination of the motion the arm in many extement, and the thmon and fingers all raliating ont as it were fiom the center of the hand, and the paln of the ham still peinting upwarl. (Gilfillun.) The Neaprelitans, to express contempt, blow towards the persem or thing refered to. 'Tlue deaf-mutes preserse the commertion of "hand" and "taste" by hrishing from the side of the mouth.
 which the mose, car, chin, month, and breast are melecten :as abjective pants, all the motions being appopmiate. Think on ghems is alson diversely imbeated. Sometimes the forefinger is simply drawn shaply arrose the hereast from left to right. (Burtom.) some hit the elvest with eloned fist, thmol, wer the fist. Again, the right fist is hell with the thamb, between



wighty manded, is dipped ase townal and sudmenty ferward from the
 intelligence: are comenedel with the fercherad.
 motion of form, and the ludian mimeraphers gemerally serem to have hit "pom similar signs for the several mimals; but th this pula there are marked (xepptimes, experially in the signs for the deer and the doy. For the dece six sighe are moted:
 the monh ( Immber), perthens in allusion to the fleet eseane on haring noise.

8. With the right hame in fromt of borly oun a lewel with the shandere,
 motion with all the fingers helld hereve together, as of the motion of the dent's tail when rmang. The wrist is tixed in making this sign. It is very expresion to any on whas her seen the surprised deer in motions. (1) Crlorstery.)
4. Find finere of right hand extemded retically, back toward hreast, then furned from side to side, to imitate the motion of the amimal when walking all leiance. (Lomy.)
5. Both hame, fingers irecrularly outspene at the sides of the head, to imitate the outapreal homs. (Thlumemitski.) 'This sign is male by our dealimutes.
(6. sime pusition, contined to the thumb and two first fingers of each hand. (İartha)

The above sighs all appear to be used for the amimal generically, but the following are separately reported for two of the speries:


1. Make neveral pasace with the hamd before the fare, flem indiente a tail. (Hiart.)
-. Inald the left hamd pewhant a short distame in front of the chest,
 ( $i$. a, with the first and fimeth drawn turether mider the serom mat third). Then close the right hand armat de left (palm to back, and cowering the
bases of the left-haml fingers) and dran them hownward, still chased, mutil
 inte lown the finsifurm thit at the omb of the mimatis tail. (Mutheres.)

Holl the ripht hand upright lectore the chast, all timpere the the index
 Way the hand from silde to side a few times mother shows. 'Tlue arm is
 tiail. (1/ththeres.)

Fion thy, whe of the sighs gives the two formingers slighty opened,
 would wot be intelligilha without kuowldere of the fact that hefore the




 streke erently in a line confomine to the amimalis hemb ame noek. It is aboreviateal he simply lowerine the hamed to the himal haight of the woltish


 the fingers and then fatting the thigh, of ly pating the knee and imitatinue barking with the lips.

## 

 may be moed that for herse, madne by the fore and midele finger of the right hame phaced ber some astrathle of the left forefinger and beg othere of the


 home laing mand her drawing the right hand from heft to right acrose the bonly ahmothe heart, all the fingers being closed excepting the index. It
is to be chacered that this wign has a stromg ressmblane to the one given

 Fienth deaf-mutes mid th the strabllinge of the index the metion of a trot.



 bownd hes ambilling the laft hand by the fore and mithle fingers of the right.






 (1) "sister:"







 the thank , we the right shatider.
'The principal mution lin surmist, momer, comsists in placing the right hatiod loffore the month, which is open, or supposed su to be-a gesture
 himooremp.

The gemem sigu forenn, when it is given as distinguished from den-

 cle vated forefinger into an arr of a direle, which would more naturally be
interpeted as the ereseent moon. It inguas that some tribes that retain the full descriptive cirela for the sme do fome a distinguishinge crescemt fore the $m$ mom, hut with the thmb and foredinger, and tor greater diserimination preede it with the sign for might. An interesting varimit of the sigu for sem is. howerer, reperted as follnis: : The partly hout foretinger ame thumb
 cirele: and with these digits nest to the fare, the hamb is hodel up toward the

 give the sign for "mon" as that fin "sme" "exept that the tips of the finger
 resecent. This is mot preveded loy the sign for might, which, with some weasiomal additions, is the censinge of both lumizomtally outsperal palns,


 Inquir:, questim. Whatr? Which! Whion!
This is gemeally demoted log the right hand hed upward, palmuward, and direyted towam the persen interrogated, and rotatel two or thee times
 near the face, it mishlu he mistaken for the derisive, vulyar gesture called
 from andiquity: "The apmate netion of the fingers in the vuluar gesture as und in our castern rities is, howerer, more nearly wirelated with the Hatian vign for fien It mas be moted that the Latin "sumax," from which
 there is a redation mablished between the naval organ and wisdom or its





 healt tin a purpose.": and a variant of it apmears in me of the sigus forn "I
 Shak the right hand in frout of the fares, a little to the right, the whole am Ansated so as to thew the hand eren with the fare and the foremom stame ing ahmos prependienlar; primeipal motion with hand, slight motion of


The ludian sign fire "inguiry" is far sumperion to that of the Fremeln deaf-mutes, whidh is the part of the leremel shrug with the hume hed shombers amitted.

I sign fin a sperial form of inguiry as to the tribe to which the person


lastead of a direct ghestion the Utes in sign-comversation nise a negative fome, e. !, to ask "Where is your mother?" would be rembered "Mather-90m-1—ser-mot."

 where the sigu for "man" is followed by shaking the fingers hed thown ward, withen referene th the head-the idea of hosemess simply. Fremed


Ao, negatied. The right hand-thomgh in the becriming of the sigy


 the Breast or fares, as if dismissing it or setting it aside Gue of the signs
 from right th left is subatatially the same as one reported from Naphes by De dober. 'This may be compared with ome shaking of the head in demial : but that sesture is mot sum mivesal in the Ohd Wiond as is perpulaty sumped, fin the ambent (imeks, followed bey the monkern Thes and rustic Italims, thew the head bate, instath of shaking it, for Ao. A sign diflering from all the atheow is by mather a quick motion of the open hame from the momth
 hierogly lmeizontally and ipparemly at the level of the clbow, between which
and the Maya negative particle "ma" given by LaNDA there is a strong coincidenee.

Lie, falshomf, is almost miversally expersed hy some figmative variation on the generie theme of a forked on double tomge-"two different storien"-in which the first two fingers on the right hamel separate from the month. One reported sign precedes the latter motion by the right hand touching the breast ower the heart. (IIoffimetm.) Another instance given, however, is when the index is extended from the two corners of the month sucecosively. (laly.) still abother is by pasing the ham fiona right to left close by ime aness the mouth, with the fiest two fingers of the hand opened, thumb and other fingers closed. (I)oller': Nitshers.) A firther variant (יmployed by the lote is made by dosing the right hamb and plating the tips of the tirst two fingers upon the ball of the extembed thmb, amd smephing them forward straight and separaterl while pasinge the hand from the mouth forward and to the left. In the same tribe the index is more commonly moved, hela straght upwad and formard, altemately toward the left and right fiont. "Talk two wass." Truth, trat, is maturally eontranlistinguished by the nse of a single finger, the index. pointing straight from the month forwate and sometimes upwarl-" (One tomene; speed straight to the front; no walk behind a man" sometimes, however, the beast is the initial point,
 "trath" hy moving one tinger straght from the lips-"straghteforward "praking"-bnt distingiths "lie" by moving the tinger to one side-"sideways speaking."

Offapiog on descendant, child in filial relation-mot simply as young lumanity-is gencrally denoted hy a slightly varied dumb, show of issmance from the loins, the line traced smmetmes showing a close diagnosis of parturition. This is patientamy noticeahle in the following deseription: Patee the left hand in front of the body, a little to the right, the paha downwand and sibutly ardied: pasis the extemed right hand downsard,
 The zign, with alditions, means "father," "mother," "grandparent,"but its
 ieally, for which term there is a special sign reported from our Indians by
ouly one anthority, viz: Place the hand bowl-shaped over the right breast, as if grasping a pap. (Dodlye.) It is not muderstood how this can be distinguished from one of the signs above mentioned for "woman."
f'ossession, mine, my poperty. The essential of this common sign is alinching the right hand held at the level of the head and moving it gently forward, clearly the grasping and display of property. None of the deafmute signs to express " possession, ownership," known to the writer, resembe this or are as graphic. Our deci-mutes press an imaginary objeet to the breast with the right hand.

Steal. The prevalent delineation is by holding the left arm horizontally across the body and seizing from under the left fist an imaginary object with the right hand (Buton), implying concealment and the transportation that forms part of the legal definition of larceny. This sign is also made by oar deaf-mutes. Sometimes the fingers of the right hand are looked, as if grabbing or tearing. (Titchlematski.) Another sign is reported in which the left arm is partly extended and held horizontally so that the left hand will be palm downward, a foot or so in fromt of the chest. Then, with the right hand in front, a motion is made as if something were grasped deftly in the fingers and carried rapidly along under the leff arm to the axilla. (Mattheres.) The specialty of horse-theft is imbleated by the pantomime of eutting a lariat. (Burton.)

Trade, batter, exchange; is very commonly denoted by a sign the root of which is the movement of the two that hands or the two forefingers past each other, so that one takes the place before held by the other, the exact conceit of exchar.ge. One description is as follows: The hamds, backs forward, are held as index-lands pointing upward, the ellows being fully bent. Each hand is then simultaneonsly with the other, moved to the OMosite shoulder, so that the foreams cross one anorler almost at right angles. (Inathews.) Another: Pass the hands in front of the booly at the height of the waist, all fingers closed except the index-fingers. (Iefichbutyli.) 'This is also made by the Comanches (Hatorth), Bamocks, and I'matillas. (Nitshes.) Another instance is reported where the first two fingers of the right hand eross those of the left, both being slightly spread. (Ilofiman.) Our deaf-mutes use the same gesture ass first atove mentioned :3: 1
wilh the hambe chased. An invitation to a genema or systematio barter or trate at distine from me transaction, is expressed by repeated taps on the nse of more fingers. 'The rough resemblance of thas sign to that for "cult-fint:-" has wemisomed mistakes an to its oripin. It is reported by Captain Bratox as the conception of one sumat trader cutting into the profits of anothr-" diammen cut diamoml." The trate sign is, on the plains, often nsed to express the white men-woeally named Shwop-a legacy from the traters, who were the inst caucamians met. Generally, however, the gresture fier mate man is by denignatine the hat or head-covering of civilization. This the 'rench deafimite aply to all men, as distinct from women.

## NSTANCES OF SHONS HAVING SPECLAL INTEREST.

A few signs have bed welected which are not remarkable cither for gronemb limited acecptance, hut are of interest from special conception ow pecentian figuration.
'ithe relation of beollere, siaters, and of brother and sister, children of the sanne mother, is signibed by puting the two fint finger tips in the month, demoting the numiament taken from the same breast. (Burtom; Imasey.) Whe of the wigns for chith on intant is to phace the thumb and fingers of the right hand against the lips, then dransing them away and bringing the right hand against the beft fore arm, as if holdieng an infant (Dender.) The C'isterem monks, woed to silenec, amb the beyptian hicroglyphers, motally in the designation of llorns, their dawn-god, nised the finger in or on the lipe for "child." It has been conjectured in the last instance that the gesture implied, not the mode of taking nomindment, but inability to speak-in-fens. This conjecture, however, was only made to explain the hamber of the Greeks, whor saw in the hand placed comected with the month in the hiesoglyph of Horts (the) som, "Hor-(p)-choot" the gesture fimiliar to themedres of a finger on the lips to express "silence," and so mistaking both the name and the danalerization, invented the Got of silence, Harpokates. A carcful examination of all the lincar hieroglyphe given by Cumboban ( Dietiomaire Eyptien), shows that the finger or the lamd to the mouth of an alult (whene besture in always distinct from that of a child) in always in comection with the prositive ideas of wice, momth, spereh,
whiting, eating, drinking, \&e., and never with the negative idea of silence. The spuctal chazater for "chide" always has the above-mentioned part of the sign with reference to nomishment from the breast. An minstructed deaf-mute, as related by Mr. Denison of the Coblmbian Institution, invented, to express "sister," first the sign for "female," mate hy the half-elosed hands with the ends of fingers tonching the breasts, followed by the index in the momth.

Destroyfed, all gone, no mare.
The hands held horizontal and the palms rubled together two or three times cirenkem; the right hand is then carried off from the other in a shot horizomtal curve. (Lomg.) "Rubbed ont." This resembles the Edinburgh and our deaf-mute sign for "forgive" or "clemency," the rubbing ont of offonse. Several shades of meaning under this head are designated by varying gestures "If something of little importance has been destroyed by accitent or design, the fact is commmicated by indicating the thing spoken of, and then slighty striking the palns and open fingers of the hants thgether, as if brushing dust off of them. If something has been destroyed by force the sign is ats if breaking a stick in the two hands, throwing the pieres away, and then dusting the hands as before. The amount of force used and the completeness of the destruction are shown by greater on less viger of action and facial expression." (Dorly.)

Done, finished. The hands placed edges up and down, parallel to cath other, right hand outward, which is drawn back as if cutting something. (Demberi:) An end left after cutting is suggested; perhaps our colloquial "cut short," The French and our deaf-mutes give a cutting motion downward, with the right hand at a right angle to the left.

Gileil, plensed, content. Ware the open hand outward from the breast (Burtom), to express heart at casc-"bosmbers lord sits lightly on its throme." Amother gesture, perhaps moting a highore degree of happiness, is to rave the right hand firom the breast in serpentine curves to above the hemb (17"d.) "Heart beats high." Another: Extend both hamds outwarl, palms tumed downward, and make a sign ceactly simila to the way women smowth a beed in making it. (Holl.) "Smooth and cal:y."

Itissetisfuetion. diseontent, is natmally contraster by lahding the index
transwemely before the hant and rotating the wrist several times, indicating disturbance of the organ, which our ahnrigines, like modern Eintopems, poctionlly regard as the seat of the atfections and emotions, not selecting
 reasion.

To lide, cometul, is graphically portrayed hy placing the right hame inside the clothing of the left hemst, or covering the right hand, fingers hooked, hy the left, which is flat, palm downard, and held near the hody: The sime gestures mean "sureret."

I'race, or friemslith, is sometimes shown ly placing the tips of the two first fingers of the right ham anainst the month and elevated npward and outwird to mimice the expmsion of smoke-"we two smoke torgether." (Titrhliematski.) It is also often rembered bey the juined right amd laft hands, the fingers beinge sometimes interlocked, hat others simply hook the two fine fingers together. Our deaf-mutes interlock the forefingers for "fricmolip," clasp the hands, right mpromost, for "marriage," and make the last sigh, repeatent with the left hamd uppermont, for "peace." The ideal of mion or liuking is obvions. It is, however, noticeable that while this ceremonial gesture is common and ancient, the practice of shaking hambs on meeting, now the amoying etichette of the Indians in their intercourse with whiter, was never used,$y$ them between each other, and is rearly at foreign importation. Thair fincy for affectionate grecting was in giving a pleasmint bulily sensation by mbing eath other's beasts, arms, and stomachs. The senseless and inemenient enstom of shaking hands is, indeed, by mo mems general throuplont the wond, and in the extent to which it prevails in the Chited states is a matter of mational opprobrime

The profession of peace, complat with incitution, is often mande from a distame by the acted sprending of a real or imaginary robe or blimket"eome and sit down."

The sign for stone has an archachbrical significince-the right fist being struck repeatedly umon the left palm, as would be instinctive when a stone was the only hammer.

Prisoner is a graphie picture. The forefinger and thanl, of the left hand are held in the form of a semicierle oproning toward and near the
beast, and the right fincenger, repressenting the prisomer, is phaced nuright within the erure and passed from one side to another, in order to show that it is not permittell to pasiss out. (Lomy.)

Soft is ingenionsly expressed hy lirst striking the open left land seremal times with the hack of the right, and then strikiur, with the right the back of the left, restoring the sumpencl yidding substance to its fomer shape.

Without further multiphying examples, the comelnsion is presentel that the gesture-signs :mong our hodians show me mifonity in detail, the varicty in expression among them and in their cmparisom with those of deaf-mutes and transat lantic mimes being in itself of prycholegieal interest. The gemoralization of Tyom that " acentare-langmge is substantially the same amonge savage tribes all we: the wond" must be understoond, indeed would be so understowl from his remarks in another comection, as referring to their common luse of sighs and of signs fimmed on the sime principles, but not of the same signs to ceppens the same ideas, even "subsiantally," however indefinitely that dubious adverl may be need.

The attempt to conrey mening tyy signe is, however, mirorsal amongs the Indians of the plains, and those still comparatively methanged by civilization, as is its sucesssfil excention as an art, which, however it may have commenced as an instinctive mental process, has been cultivated, and consists in actually pointing out objecets in sight not only for designation, but for application and predication, and in suggesting others to the mind by action and the airy forms produced los action.

In no other paint of the thomongy explenced word has there been spread over so bast a spare so small a mumber of individuls divided by so many linguistic :and dialectic bomblaries as in North America. Many wholly distinct tongues have for a loug indefinite time been confined to a few seores of speakers, verbally inemurelemsible to all others on the face of the earth who dial not, from some ravely operating motive, latherionsly
 in the greatest permatation of which we have any exidene (at least aceord-
ing to the published views of the present writer, which seem to have heen farombly received), the immense mumber of languges and dialeets still preserved, or known by arly recorded fragments to have onde existed, so sub)dividel it that but the dwellers in a very few villages combld talk together with ease, and all were iaterdistributed among muresponsive vernaculars, cald to the other being bar-haroms in every meming of the term. It is, howerer, notiveahle that the three sreat families of hompuis, Algonkin, and Mnkkok, when met by their first visitors, do not apper to lase often impressed the latter with their reliane upongesture-limgnage to the same axtent as has ahwas bean reported of the aborigines now and formerly fomm farther inland. If this absence of whert arose from the absence of the prattice ami hot from imperfection of ohservation, in explatation may Io sugerestell firm the finct that among those fimilies there were bare people dwelling atare torgether in socological commmities, of the same specelh, though with diallectic pecoliaritien, than became kuown later it the later West, and not being nomatie, their iuteremuse with stamge tribes was luss individual and conversational.
 "ommmication with the outer worl, became entribally eonsenient from the halhits of humere, the main ocenpation of all savager, depending largely umon stealthy apmoach some, and from the sold form of their uilitary taches-to surprise an enems. In the still expane of virgin forests, and especially in the bemullase solitudes of the great phains, in slight sound cim he hemed over a vast area, that of the haman voice being from its ranity the most startling, sin that it is mow, as it probably has heen for centuries, is common precantion for mombers of a houting or war party not to speak thgether when on such expeditions, communicating exchusively by signs. The acquired halbit also cexhibits itself not only in formal oratory, but in impasionet or emphatic comersation.

This domestie as well as forcign exercise for gencrations in the gesturelanguage has maturally produced great skill woth in expression and reception, : $\because$ as to be measimbly independent of any prior mut mal mulerstanding, or What in a system of siguals is calter precomeert. Two ateomplished army signtalists can, atter sulficient trial, commmicate withent either of them learn-
ing the eode in which the other was ehlacated and which he had before pracetied, one be ing mutnally devised fin theneasion, amb thase specially designed fion secrecy are oftem theriphered. Sa, if any one of the more alp woxinately comventional sigus is mot quidkly comprehemend, an hatian skilled in the principhe of signs resonts to another expresion of his flexible art, perhaps reproducing the gesture mablowevited and mate more graphic, pernaps presenting either the same or another comeption or quality of the sane aljeet or idea by an ompinal portainure. The same tribe has, inded, in
 by tratition or importation, or reeder invention on all torgher, of sevem
 woll as diatects in sigu-lingutuge

The genemal resilt is that two intelligent mines sedem fail of muthal maderstamling, their attention being exclusively divected to the expression
 both, without the mental comitinsion of comventional somuls only intelligilide toone. The Indiant when bave bem shaw over the civilized Bast have also often sureceded in low line intereonse, by means of their invention and "phlisation of prinuiphes, in what may ha called the voic less mother utterance, with white deaf-mutes, who anrely have no semiotic conde mome nealy comected with that attributed to the phan-romers than is derivel trom their common humait!: When they met together they were fomme to pursue the same course as that hotiond at the merting turether of deaf-mutes who were either not instructed in any methenderal dialect on who hat received

 in mutnal compromise, whind prowed to be tha, ment strikingly appro-


 and 1 bumb, in 1573 , it was remarken that the signt of the deat-mutes were murh more reality muderawh by the ladians, whe were Abaroki or


prisity when it is comsilused that what is to the Indian a mere atymet or
 that thare is still greater fredom fom the trammed of transating werds iuto action-instead of acting the ileas themselves-when, the some of words being monown, they remain still as they orginated, but another kimb of sign, eren atter the out of realing is arguired, and do mot becone


It is to bo remarked that ludians when bromght the the bast hase

 with whom they cam hodd direet communieation withont the tireseme and often suspected metlium of an interpeter. A Sambich latader, a Chinese, and the divinans from the shaver Amistad have, in published instanes, visited cur deaf-mute institutions with the wame result of free and pleasumaH! interromse, and an English daf-mute land mo dilliculty in comsersing with Liphanders. It appeass, also, on the anthonity of suseom, whene treatise was published in 1GTO, that Comelins Itaga, ambassallor of the Linted lrovine es to the Sublime Porte, fimud the sultans: mutes to have establisthed a languge among themselves in which they combd disemuse with a speaking interperer, a degree of ingenuity iuterfering with the oljeect of their seleetion as slaves mable to repeat consersation.

## stomestogis To ObsEDVERS.

The most important sugrgextion to persons interented in the collection of signs is that they shall not tom readily abmulno the attempt to diseower recollections of them even among tribes long expered to Cameasian influence and oflicially segregated from others.

During the last week a missimary wrote that he wat conchuling a considerable rocalulary of sigus tinally procured from the Poukas, although after residing among them for years, with thorough familarity with their language, and after special and intelligent exremion to oltain some of their

 ( ) jibwas, thongh other trustworthy anthorities have furmished a list of "igus
 agent giving the decided statement, after four years of intereonse with the Pah-E'tes, that mosth thing as a mommication by signs was known or even remombered ly them, whidh, howeres, wats less dillienlt to bear becanse On the day of the reecipt of that well-intentioned missive some ofticers of the Burean of Botholong were actually talking in signs with a delegation of that very tribe of lmitims then in Washingtom, from ore of whom the Story hereinafter aprearing was reeroved. The dificulty in collecting signs may arise beramse Indians :ure ofton provokingly reticent ubout their old habits and traditins; beranse they domet distinctly con:prehem what is somght to be obtained, and becamse sometimes the art, abandoned in general, only remains in the memories of a few persoms influenced by special diremustancos or individual fame:

In this latter regald at comparisom may be mate with the old seience of herality, once of practical use and a necessary part of a liberal education, of which hardly a seme of permon in the United states have any but the vague kumbletge that it once existel; yet the mited memories of those persons. conld, in the alsence of records, reprothe all essential points on the subject.

Even when the suecefice pratice of the simb-lamage has been genemally disemanmed for more than one generation, cither from the aldoption of a jargon or from the common ne of the tomgue of the comrgering English, Fremelt, or spmish, some of the gestures formerly cmployed as substitutes for words maty survive ats a chatomary accompament to oratory or impassimed conversation, and, when aseertained, shonld be carcfilly ionted. An example, amome many, may be fomed in the fact that the now civilized Muskoki or Creeks, as memtimal by Rev. IL. F. Buckar, when speaking of the height of children or women, illustrate their words by holding their hambs at the proper elewation, paln mp; but when deseribing the height of "somlless" animals or inamate uljects, they hold the palm downward. This, when correlated with the distinctive signs of other hadiams, is an intercting case of the survival of a pration whel, so far as yet reported, the whent men of the tribe mow living mly remember to have once existed.



 or Alomaki, Kimmath or Notka.
'Amother recommentat:on is prompter by the fate that in the collection and deseription of bulian signs there is danger lest the civilized muderstand
 aron is much inserse when the collertions are mot taten dixectly from the Indians themselves, hat mee givern as whtaned at secomd-hand from white



 "particular manner, it in within the very mature, trentative and elastice, of the
 the of of that seams to bo recognized on that is prosed unem hime as with
 with white before attempting to nerpire their lamginge, hut newer with his

 the tribes of the phans having leamed by experience hat white visituse expert to receive certain sighs really originating with the latter, use them in their intereonse, just as they sometimes do the words "spluaw" mind "papoose;" compuptions of the Alemkin, and one as manighess in the present Werst as the Engetish terms "woman" and "chill," lant which the tirst piomeress,
 ligible. 'This process of adaptation maty he one of the explatations of the reported miversal conle.

It is also highly probable that signe will be inventerl by individual Imbins whoma be pressed by collectors for them the experse certinin idens, which signs of comse form no part of the current languge; but while that finct should, if possible, he ascertained and repurtel, the sighs so invented are not valucless merely bexame they arre miginal amd mot thalifintal, if they are made in grond fiath :nul in accordance with the princeples of sign-
fommation. The process resembles the eoninige of new worls to which the
 by Indians for each mew pronluct of civilization bromght to their motiece. Less crrom will arise in this dierectom than from the mininterpertation of the


The ansurdity to which ower-zeal may to exposed is illustrated hy an

 ( A asgow hastitution fin the Deat : mud Dumb, when he visited Washington in 1s.3.3.

King James I of England desiring to play a trick upon the $\mathrm{S}_{\text {panish }}$
 "pon sign-lingunge, informed him that there was a distimenished protesson of that seicure in the l'hisensity at Ahertern. The ambassamber set out fin that phace, preceded ly a lather from the king with instruetions to make the best of him. There was in the thwn one Georly, a butcher, blind of one eye a fillow of much wit and drollery. (iendy in thelt to play tha part of a pros fessor, with the warming not to speak a word, is gowned, wigged, and placed in at chair of state, when the ambasialor in shewn in amb they are left alone together. Presently the mobleman cane ont ereatly pleased with the experiment, chaming that his the wry was demmstrated. De said, "When 1 entered the rom I wised one linger, to signify there is one God. He replied by mising two dingers to signify that this being rules over two worlds, the material amb the spiritual. Then I mised three finners, to say thare are three persums in the (ionthath. He then closed his fingers, evidently to sily these there are ome." After this explatation on the part of the nobleman, the professoms sent for the hutcher amb asked him what tork phace in the recitation-rome. He appeared way tugry and said, "When the eray man enteret the rom where I wats he misel one finger, as much as to saly, I hat but one ere, and I mised two fingers to signify that I could see out of my one eye ats well as he could out of both of his. When he rased the fingers, as muth as to saty there were hut three exus latween us, I doulden in iny fist, and if he hat mot gene ont of that rown in a hury I womld have kiorked him down."

By far the most satisfictory mode of seruring anemate signs is to imbure the Indims to tell stories, make aperehes, or hold talks in gesture, with me of thenselves as interperer in his wow oral languge if the latem is monderstoed by the observer, and it mot, the romls, not the signs, shonld be thanslated by an internoliary wite interpreter. It will be easy aftemand to dissect and separate the particular sighs used. This mode will determine the gemuine shate of meminge of cach sign, and corresponds with the phan m, watopted by the Burem of Ethuchoge for the study of the aborigenal
 poses, which was to fomed a trandation of the bible from a tomgene mot anipted to is ternts :med ideas, and then to complen a grammar and dictionary from the artificial result. A litfle ingemity will direet the mowe
 tow which are specially sought and fall orderly deseripuions of such talles and talks with or cren withom analysis and illustration are mome desired
 have been fomed in pint, amb the best ome thus fire ohtained thromgh the comersmandere of the present writer is given below, with the hope that emulation will bee expent. It is the farewed address of kin (lla-ess (specticles), medicine-man of the Wichitas, to Missionary A. I. Hows on his departure from the Wichita Agemere, iat the words of the litter.

## A shemell in stgxs.

He phated ome hamb on my breast, the wother on his own, then chapered his two hamls together after the manter of ome congratulations, - If are are fritents. He phaced one hand on me, the other on hamsedt, then plated the first two fingers of his right hand between his lips,-- IV: are herlhers. Ho Haced his right hand ower my heart. his hat hand owe his own hame then
 together. He laid his right hame on me lightly, then put it to his month, with the knowke lightly against his lips, and mande the motion of flipping
 from the mowh a finet on ste, than bringing it back in the same prition.

mate a motion with his right hand ats if he were faming liss right ear; this repeated. Ite then extemded his right hand with his index-finger peinting

 were affertionately daping smathing he lowed, and then pointed upward in the way hefore described, - 1 lure him (the (ireat Fathere). Laying his
 Placing his right hatud on ne shomber, he theew it ower his awn right shoukler is if he were "asting ledime him a little chip, omly when his hamd wats ower his sthonder his index-finger was puinting helind him,- Som !o areay. Poninting to his treant, he dindued the same hand as if it held a stick, and made an motion at if lue were tre ing to strike something on the
 I stay right here.

Placiug his right ham on me, he placed both his hands on his heast and beathed denply two where times, the using the index-finger aud thumb, of each hand as if tw were hothing at sumall ping, he phed the two damis in this pusition as if he were lughting a therend in cach hand amb hetween the thmol and foretinger of earl hame dosio together, and then let his hambs mecele from card onther, still hohdiug his fingers in the same pesitions, as if !a wers letting a thead slip between them mat his
 his beast, then extemting his forefingu of the same hand, hobling it from him at halfarms: lewth, the buger pimitug maty mpard, then moving
 as a man steps in walking, wach time butting his hamed get birther from him
 position with the fingers entemben and together so hat the palm was sidewise, he used the right-laind pahm extembed, tiugers together, as a hatehet,


 then, as if he were ledting sumething hetween his thand and foredinger, he mowe his right hand analy at in were showly casting a hair fions him,
his left hamd remaining at his breast, aud his eyes following his right,-I go about alittle while loumce, thet will be cut off' shortly and my spirit will yo array (or will die). Placing the thmbs and forefingers again in such a position as if he held a small thread between the thimb and forefinger of each hamb, and the hands tonching cach ohler, he drew his hands slowly from each other, ats if he were stretching a piece of gum-chastic; then laying his right hand on we, he extended the left hand in a horizontal position, fingers extended and closed, and brought down his right hand with fingers extended and together, so as to jnst miss the tips of the fingers of his Jeft hand; then phacing his left forefinger and thmmb against his heart, he acted as if he took a hair from the foretinger and thumb of his left hand with the forefinger and thumb of the right, and slowly cast it from lim, only letting his leit hand remain at his heast, and let the index-finger of the right hamd point out ward toward the distime harizon,- Atper el loun time you die. When phacing his lett hand upon himself aud his riphth hand upon me, lee extemderl them npward wer his head and clasped them there, - We then mect in hearon. Pointing upward, then to himself, then to me, he closed the ihird and little finger of his right ham, laying his thmos ores them, then extending his first and secomd fingers about at fir anart as the eyes, he bronght his hand to his, cyes, fingers pointing ontward, and shot his hand outwarl,--I ser you up there. Pointing to me, then giving the bast above-deseribech sign of "look," then pointing to himself, he mate the sign as if streterhing out a piece of gmonelastic between the fingers of his left and right hands, and then made the sign of "cut-off" before deseribent, and then extended the palm of the right hand horizontally a foot from his waist, inside downward, then suldenly thew it half over and from ham, an if you were to thes a chip from the back of the hand (his is the negative sign everywhere used amomes these indians),-I would see hime a long time, which should never. be cut offe, i. e., always.

Pointing upward, then mbling the bark of his left hand lightly with the forctinger of his right, he again gave the negrative sign, Nof Indian there (in heaven). Poninting upharl, then mbling his fore tinger owe the lack of my hamb, he amain made the newative sign, No, whitr menthere. He matle the same sign atain, whe he felt his hair
with the forefinger and thmm of his right hand, rolling the hair several times between the fingers,- Foblack man in hearen. Then rubling the back of his ham and making the nemative sign, rubbing the back of my hand and making the negotive sign, feeling of one of his hairs with the thmm and forefinger of his right hamd, and making the negative sign, then using looth hamls as if he were reaching aromed a hogshead, he brought the forefinger of his right hand to the fromt in an uright position alter their manner of comuting, and said therely,-Ko Indian, no white man, no blaek man, all one. Making the "houshend" sign, and that for "look," he placed the forefinger of each hamd side lys site pointing upwarl,-All look the same, or alike. Ruming lis hands wer his wild hodian costume and over my elothes, he made the "hogroheal" sign, and that for "same," and sairl thereby,-All deess whe there. Then making the "hogshoud" sign, and that for "love" (hageing his hands), he extended both hands outward, palus turned downward, and made a sign exactly similar to the way ladies sumoth a hed in making it; this is the sign for "happy,"一All will be hapmy alike there. He then made the sign for "talk," and for "Father," pointing to himself and to me,-- Son pray, for me. We then made the sign for "yo aray," pointing to me, he theew right hand over his right shoulder so his indexfinger peinted behime him,- You gn, cucay. Calling his mane he made the sign for "look" and the sign of negation after pointing to me, - Kin Chë-iss ste yert no more.

The following, which is presented as a better descriptive model, was (uhtanued hy Dr. W. J. Ilommas, of the Burean of Ethnology, from Nátshes, the Pah-Cte chief comeneteni with the delegation before mentioned, and refers to an expedition madn ly him ly direction of his father, Wimemucea, Heald ('hief of the Jah-C'tes, to the northern camp of his tribe, partly for the purpose of perenting the lowite outheak of the Bamocks
 from being drawn into any diftionty with the authorities ly being leagued with the Bamocks.

A STORY IN SlGNS.
(1) Clowe the right hamd, leaving the index extemed, pointed westward at arm's length a little ahove the horizon, head thrown back with the ever partly chosed and following the tivection,-Atrey to the west, ( 2 ) indicate a large circle on the gromed with the forefinger of the right hamd pointing downard, -plece (locative), (3) the tips of the preat fingers of hoth hands phaced agminst one another, pointing upward before the hody, learing a space of four or five inches betwem the wrists, -house (bynin tent or wiek'-i-up), (4) with the right hame closen, index estemded or slighty bent, talp the breast sereral timer,-mine. (5) Draw an imaginary line, with the right imbex foward the gromed, from some distance in from of the berly to a ${ }^{\text {masition }}$ nearer to it ,-from there $\boldsymbol{i}$ came, (6) indicate a spot on the gromud by puickly raising and depressing the right hand with the index pointing downward, -to a stopining place, (7) grasp the forelock with the right hand, palm to the forcheal, and raise it about six inches, still holding the hair upward, -the chief of the tribe (Wimemucea), ( 8 ) touch the breast with the inkex-me, (9) the right hand held forwarl from the hip at the lewel of the elbow, closed, palm ilownard, with the midtle finger extembed and quikkly moved up and down a short distan"e, -telegrephere, (10) head inclined tward the right, at the sane time making movement thward and from the earr with the extented index pointing towards it,-I hererel, i. e., muderstomen.
(11) An imaginary line indicatel with the extemden and inverted index from a shent distame before the boty to a phate on the right, - I ment, (1:3) repeat gesture No. (i, -a stominimy phece, (1:3) inclining the head, with eres closed, toward the right, bring the extembed right hand, patm nf, to within six inthes of the right ear,-where I slept. (14) Place the spread and (xtembed index and thmb of the right hamb, pahm downamel, acruss the right side of the forchead, -ulhite man (Ameriem), (15) devating both hambe hefore the breast, palme forward, thmme tomehing, the litide finger of the right hand closerl, 一wine, (16) tonch the hreast with the right forefinger sublemly, -and mystl, ( 17 ) lowering the hand, and pointing downward and forwarl with the index still extendend (the remaning fingers and

toward the extreme right，－went，（i8）extem the forefinger of the elosed left hamb，and place the separateel fere and serond fingers of the right astradifle the forchinger of the left，and make a series of arrhed or curved movements towarl the right，－rode lemselace：，（1！）keeping the hands in their relative position，place them a short distance below the right ear，the heal being inclineld toward that side，一steri，（20）repat the signs for ridiug （No．18）and slerping（No．19）three times，－－four duys and nights，（21）make sign No．18，and stopping suldenly point toward the east with the extembed inlex－finger of the right（others locing closed）and follow the course of the sam mutil it reaches the zenith，—arrited at mone of the fifth dey
（22）Indicate a circle as in No． 2 ，－（ 4 camp，（ 23 ）the hands then $\mathrm{p}^{\text {laced }}$ together as in No．3，and in this pusition，both moweri in short irregular upward and downward jerks from side to side，－many widi＇－i－nps，（ -4 ）then inlieate the clief of the tribe as in No． 7 ，－meming that it was one of the campus of the chicf of the tribe．（2：）Make a peculiar whistling somm of ＂phew＂and draw the extembed iudex of the right hand arross the throat from left to right，－Denmel，（2（i）draw an imaginary line with the same extember index，peinting toward the gromul，from the right to the body，－ came from the north，（27）again make gesture No．2，－camp，（28）and follow it twice by sign given as No． 18 （forwame from the body，but a short dis－ tance），一tur rode．（2：3）Rin＇the lark of the right hand with the extended iulex of the left，－Imetim，i．os，the narator＇s own tribe，Palh－Ute，（30）de－ vate botla hands site by side before the brenst，palms forwarl，thumbs tonching，then，after a short panse，close all the fingers and thumbs exeppt the two outer fingers of the right hamb，一tueter，（31）aquin plate the hameds side ly side with finuers all spread or separated，and move them in a hori－
 given as No． 2 ，—Bemmet．（33）that of No．2，－camp，（34）then join the hands as in No． 31 ，from the right towards the from，－P＇ali－Utes returned，（35） close the right hamd，le ving the index only extended，move it forward and downard from the meath the on four times，pinting forward，each time curding the movement at a different perint，－I tullied to them，（36）both lames puinting upari，fingers and thumbs separated，palne facing and about

tion, - the men in coumeil, (37) point towaral the cast with the index apparently curving downard over the horizon, then gradually elevate it to an
 the elosed hambs, with forctiugers extended, upward and forward from their respective sides, and place them side by side, palus forward, in fromt, -my brother. (39) finlowed by the genture, So. 18, directed toward the left and

(te) Comtinue ly phacing the hams, sifghty curved, palm to palm, holding them about six inches below the right ear, the head heing inclined considerably in that direction, -une sted (inght), (ti:) make sign No. 1.1,white man, (t. ) raise the left hand to the level of the ellow forwarl from the left hip, fingers puinting ulpard, thmonh and forefinger closed,- Chree, ( 45 ) and in this position draw them toward the body and slightly to the
 right index to the castern lurizom, -in the morning, (is) make sign No. 14.- ehite men, (tit), hold the left hand nearly at armis lengeth before the bods, batck mp, thmblat anderinger elosed, the remaining fingers pointing
 the mowement bring directed towards the left hamd,-tulleed the them, (5,1) motion alomg the gromed with the left ham, from the bonly toward the left and frome, retaining the position of the fiugens just stated (in No. 49), 一
 hamd noarly at am's lengrth,-te their camp.
 right hand th the left and fromt, and tap, towards the earth several times as in sign No. fi, having the fingers and thmul) collected to : point, —comp of
 extembed and cronkend, and plawe one on cither side of the forehead, pathes
 ward, alumt twouty inches before the berest, ind strike the biack of the partly "xtembed right hame into the left, - whot, (5i) make a shomt mpared rowed mowiment with hoth hamb, their pesitiont melanged, wer and


fingers closed，with the thmol，lying wer the second joint of the fore－ finger，extemd the flatened right hamb，colge down，before the budy，just ley the kumekles of the loft，and draw the hand towats the beole，repratine the movenent，－rkiment，（：9）make the sigu given in No．25，－benmork，
 to thomb，before the right ：hmider，moving them with a tremulons motion toward the left and from，－＂eme in，（bi）make thee short movements toward the gromed in front，with the left hand，fingers loosely curved，and
 hamb npen and flattened，edpe down，ent towards the houly an well as to the rịht and left，一cet＂ut the weat，（b：i）and make the pantomimic gesture of buandiuy）it aroment to the risiturs．
（64）Make sign No．the the mowement being direeted to the left hamd， at held in No．t！，－tuht the white men，（bii）prowiping the hair on the right side of the hoal with the left hand，and drawing the extembet right hamd with the edge towarts and armos the mide of the heal from behinal forward，－to scenlp；（66）elose the right hand，leaving the infex partly extented，and wave it several times quickly from side th side a short distance befiore the face， slighty shaking the heal at the same time，一昭，（67）make pesture No． 4, －
 left hamd，staighten the whole frame with a trimuphant air，一methe we a great chief．（ia）Chse the ripht hand with the index fully extembed，place the fip，to the month aul dive it firmly fonsard and downard toward the
 thmens：touchine，and all the fingers separated，move them from near the loneast ont ward teward the right，pahas facing that dire tiom at termination
 chased，index curved，palm downward，pinn toward the western horizon，
 gesture qiven as No．1t，－white men，（74）pointing to the heart as in No．A，－ and $I$ ，（ 7 5）romelude ly making gesture No． 18 from near bowly toward the left，feme times，at the end of each movement the hamds remaining in the


The above was paraphased omally ly the mator as follows: Hearing of the tromble in the north, I started eastward from my camp in Western Nevala, when, upon arriving at Winmemucea Station, I received telegraphic orders from the head chief to go north to induce our bands in that region to escenpe the approaching difticulties with the Bamocks. 1 started for Canp Mrellermit, where 1 remaned one night. Lemving next moming in company with mine others, we rode on for four days and a half. Som after our arrival at the Pali-Ute camp, two bamocks came in, when I sent twelve Prall-V'tes to their camp to ask them all to come in to hohd comaril. 'These messengers soon returned, when I collected all the Pah-Utes and talked to them all night rexgrorting the dangers of an alliance with the Bamocks and of their continuance in that locality: Next moning I sent my lrother to the chicef, Wimuemueca, with a report of procedings.

On the following lay three white men rode into camp, who had come ${ }^{11}{ }^{\prime}$ to aid in persualing the lah-Utes to more away from the border. Next morning I cousulted with them respecting futnre operations, after which they went away a shont distance to their camp. I then followed them, where I Shot and killed a stere, inul while skiming it the bamocks came in, when the meat was distributed. The bamocks being disposed to become violent at any moment, the white men became alarmed, when I told them that rather than athew them to be seapled I would be sealped myself in defeme ing them, for which action I would be considered as great a chicf as Winmemura ly my people. When I told the Bamocks to cease threatening the white men they all moved to one site a showt distance to hold a war comeril, and after the sim went down the white men and I momed our lowses and fled toward the soath, whence we came.

Some of the abrive sighs seem to require explanation. Nitsters was faceing the west during the whole of this maration, and by the right he significel the north; this will explain the significance of his gesture to the right in Now. 11 :um 17, and to the left in No. 7 .

 the illustrates the original conecption in the romad form of the fomutation of perles, bramelues, and brush, the interlaring of whech in the construction
of the wick'-i-up has survived in gestures Nos, 3 and 23 (the latter referving to more than one, i.e, an emampuent)

The sign fir Bannock, No. 25 (ako as and 59), hats its origin from the tradition among the Pah-Utes that the Bannoeks wer in the habit of eutting the throats of their victims. This sign is made with the index instemd of the similar gesture with the flat hand, which among several tribes denotes the Sionx, hat the Pah-Utes examined had now specifie sign for that body of Indians, not laving heen in sufticient contact with then.
"A stopping place," referred to in Nos. (i, 12, 52, and 54, represents the settlement, station, or cemp of white men, and is contradistinguished by merely doting toward the gromul instead of indicating a circle.

It will also be seem that in several instances, alter indicating the nationality, the fingers previonsly used in representing the mumber were repeated without its previonsly arcompanying specific gesture, as in No. 61, where the three fingers of the left hamidrepesentel the men (white), and the three novements towarl the gromed signified the cand or tents of the three (white) men.

This also oceurs in the gesture (Nos. 5!', 60, and 71) employed for the Bannocks, which, having been onee specified, is nsed subsequently without its specific preceding sign for the tribe represented.

The rapid comection of the signs Now. 57 and 58 , and of Nos. 74 and 75 indicates the conjunction, so that they are severally reandily understeond as "slowt and killed," and "the white men and I." The same remark applies to Nos. 15 and 16, "the nine and I."

In the examination of the sign-language it is important to form a clear distinction between signs proper and symbols. All clanacters in ludian pieture-writing hate been lowely styded symbers, and as there is no hagieal distinction between the chanacters impresed with embring firm, and when merely outlined in the ambient air, :'I ladian gestures, motions, and attitudes might with equal appropriateness be called symbolic. While, however, all symbols come under the generic head of signs, very fow signs are in accurate classification symbols. S. T. Coleruge has defincel a symbol to be a sign incluted in the incea it represents. This may be intelligible if it is intended that an ardinary sixn is extraneons to the eomecpt, amd, mather
than diredy sugested hy it, is iurented to express it by some reprenta-


 refuire convention, are not only astract, hat metaplysial, and often need

 mefmiliar with the Mosaice on some similar cosmolory, as womld the the
 apeated in the lower elass at emblems when used in designating the con-





 Mazinin. The several tribal sigus for the Sioms, Ampah, Cheyenne, de,
 States, but there is mothing symblat in any of them. Su the signs for indi-


 nui the efore fomed by a suake hitine it tail are symbols, but comsemsus as well ats invention was neressar? for their establishment, and our ladians have problered mothing so esoterie, mothing whels they intembed fin herme-

 lye edneated deat-mates, but to do that in a system repures it development of the nome of expmesion ronsequent mom at similar development of the


 ?

 war party, and the sign he report ans follows: "Make first the sign of the pipe, atterwards onen the thmot, and index-finere of the right hand, bat



 reved by fensting, af a medicine !ipe without omment, which the leater of the experlition afterwat bure before him as his batge of anthority, amb it therefore manally beame an mombentice sigh. There may be interest in moting that the "C'alombar of the Jakota Siation" (Bulletin I'. S.
 showing "One F'enther," a Siom chicf who mised in that year a harge war purty aghast the Crows, which tine is simply demoted by his holdinge out demonstratively an morimmented pipe. 'The print urged is that while any sign or emblem can be converted ly comention into a symbol, or be explained as such by proverted ingernity, it is fatile to seek fin syoublism in the stage of ahoriginal develnment, and to interper the com-
 fall into moming mysticism. This was shown by a eorrespondent of the present writer, who enth-iastially lambed the Dakota C'alendan (edited by the later, amb a mere hemation of sucessive orearences) as a momerical expesition of the equall dactrines of the sum religion in the eqpations of time, and proved to his own satistartion that our latians preserved hermenentially the last geometrie rultus of pre-C'nshite mentists. He might ans well have deciphered it ats the tabulated dymasties of the pre-Ahanite kilng.

A leson wat leamed by the writer as to the aboreviation of sighs, and

 his right hand forwnd, bent at elbow, fimgers and thmb closed sidewise. This but eomeying any sense he fomm a long stick, bent his bak, amd supfented his fiame in a tottering step he the stick hedf, as was before only inagined. There at mee was dermpit and dependent on atati. The

 attention to a pariandar hind on a treas, and failing to do so ly mere indieation.
 hird, its mamer of climging to the twig with its foet, its size bey serming to hold it between the hamb, its color by puimting to ubjeets of the same here; perhaps by the attion of sluoting into a tree, pirking inf the supposed fille on gatue, and plucking feathers. These are embinued mutil understoond,

 fimiliar betwern them and others will he mome and more ablureviated. To this deareer only, what the signs of the latians have from iteographic form berome demotic, are they conventional, and mone of them are ablatyy, but in them, is in all his actions, man had at first a detinte meming or pingose, trexelher with meflow in their after changes on montifications. The forma-
 they may low comperembed when seen for the hist time, has been betore mentioed as one of the calleses of the repert of a commen conde, as out of a varicty of gestures, call apmoriate to express a particular idea, an observer may reatily lave met the satme one in several localitios.

It were meedless to murerest to any ghalified nbserver that there in in
 grangen of civilization, and that he must mot hook for artieles or particles or pasive voice or case or grammatic gender, or erell what we use as a substantion or a vert, as a subject on a prectieate, or as qualificers or inflexims. The sigu rablicals, without leing specifically any of our parts of speech, may be all of them in then. He will find no part of gramuar beyout the pictorial gromping which may be chassen moder the selmatatie head of syntas, but that exception is sulficiently important to make it desimble that spectimens of narmaties and speceles in the exact order of their gestientitim shmald be repurted. The want lefere memiomed, of a suticiently complete and exact collection of tales :and talk: in the sign-lingulage of the lumbian, leaves it impusible to dwell new mon their symans, but the sub)-

sighe as compared with wal sured, some notes of which, combensed from


In mimic comstraction there are to be comsindered both the order in which the signs sumerel onte amother ame the melative pusitions in which they ure minde, the lantor wimaning lomger in the memory than the former, mul

 order, as in lirek and latin, is bry varialble. In mutions among whom tho aphabet was introduced withont the intermediary to any impersive degree

 orker in which they hand heen acenetomed to spaks. But if at a time when spoken laguage was still rulimentary, interoumse being manly varied on by shos, figutave writurg wasenter, the order of the digures will be the order of the signs, and the same urder will pass into the spoken lan-
 seem to have been invented hy a deaf persom." Their oral languge has not known the phases which have exiven to the lato-buropean tompus their formation and grammatical parts. In the later, signs were complotere hy eperd, while in the former, speed received the yoke.

If the collocation of the tignes of Sodians taking the plate of our sentences shall establish no rule of ematruction, it will at least show the matmal orrer of ioleas in the aboriginal mind and the several modes of inversion ly which they fass from the known to the mknown, begiming with the dominant ideat or that supposed to be best known. So far as studied bey the present writer the ladian sign-ntterame, as well as that natural to doal-maters, appears to retain the chanacteristic of pantomime in giving first the primepal tigure, amd in alding the areessmies suceessively, the ideographie expressions being in the ideolugieal order.

As of sentemers so of words, strictly kown as such, there can be no wernate translation. So far from the signs representing words as logographe, they da mot in their perentation of the inems of actims, objects,
 fully fitted to them by the ghassimist and habrionsly derived from them by
the philolorer. The nise of words in fommation, still more in terminology, is so wide a departure from primitive combitions an to be incompathle with the only $p_{\text {mimordial languge yet discovered. So dietionary of signs will }}$ bee exhanstive for the simple reason that the wigns are exhanstess, nor will it he exact becanse there camot be a correspondence between signs and words taken individully. Worls and signs both change their meaning from the context. $A$ single word may express a complex idea, to be fully rendeted mly by a gromp of signs, and, cirn cersi, a single sign may subtice for a mumber of worls. The list amexed to the present pampletet is iy no mems intended for exact translation. but as a surgestion of headings or titles of sighs arrauged alphabetionally for mere comvenience.

It will be interesting to ascertain the varying extent of familanity with siph-languge ammo the members of the several triber, how large a propertion proses any skill in it, the average ammat of their vocabulary, the dearee to which women become proficient, and the age at which children commenee its practice. The statement is made by Titelkementski that the Kaiowa aud Comathe women know mothing of the sign-language, while the Cheyme women are versed in it. As he is a Cheyeme, hovever, lic may not have a large circle of feminine acquantances beyond his own trile, ard his megrave testimme is not valuable. A more general assertion is that the signs used hy males and females are different, though mutnally muderstood, and some mino points of observation may be indicated, such as whether the "ommencement of comuting uon the fingers is nom those of the right on the left hand, and whether Indians take pains to look toward the south when surgesting the course of the sum, which would give the motion from left to right

## (HANSHFHCATKON NNO ANMAK:

An impertant division of the deaf-mute signs is into maturel and methenticel, the latter 1 xing sometimes ealled artifical amd stigmatized as parasitical. but signs may be artificial-that is, natural, but improved aud enviched by art-and eren arhitrary, withom being strictly what is termed methodical,
 languiges, and :ulapted of : in words and prammatical forms of those lan-
ghages. This division is mot apmopriate to the signs of Indians, which aro all matmal in this sense, and in their beantr, grate, and impressiveness. In another meninge of "atmal," piven be deaf-mute anthorities, it has little distim-tion trom "imate," aml still :amother, "comveying the meaning at first sight," is hamdly delinite.

The signs of our Indians may be divided, in accombance with the mode of their comsidaration, into immath (aremem! y emotional) and invented; into developed and abridered; into matioal and derivative: and into, 1 . Indientive, as direoty as possihbo of the uhject intembed; … lmitative, represent-
 4. Vapmessive, being whefly facial. As they are rhetorically as well as divertly figmative, they maty he lassified mater the ta, ofes of metaphor, syonerloche, metomymy and catarluesis, with as much or as little advantage as has been gained by the latocling in text books of our figures of articulate :pech.

The most useful division, however, for the amalysis and report with which collectors are concerned is into simgle and compoumd, cath inchindig a 1 mmbere of minurdinate eroups, examples of which will be useful. Some of there leere sumatted are taken from the selected list before introduced to diseriminate between the alleered miversality of the signs themselves and of their use as an ath, and the examples of deaf-mute signs have been extrated from thase givell for the same pmpose by Mgr. D. De Itamene in his admimble :malysin of those signs, whidh also has heen used so fiar as ap. plicalle. Thase will be empally illastrative, both the ladian and deat-mute signs being lat liallecto of a common stork, and while all the examplex might he taken from the colleetion of hatian signs alrealy mate, the main objert of the present wonk is ter verify and conrect that eollection rather than to publish more of it than menesiary, with possible perpetation of error in some details.

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-SNOLE SIGNA
```

Single signs havo leen wtimat shed " simple," which term is objertion-
 sense nearly all lodian signs, bemge manal, are simple They are such
as show only one phase or quality of the object signified. The following are the principal forms which they take:

1. Indicution of representation of the olject to be described. 'This is the Indicative division before mentioned. All the signs for "I, myself" given above, are examples, and another is the wetting of the tip of the finger ly deaf-mutes to indicate limmidity, the species being in the latter case used for the gemms.
2. Druwing the outlines of the object, or more generally a part of the outlines. The Imitative or configmative division of signs reappears in this class and the one following. Example: The above sign for "dog," which conforms to the outline of its head and back.
3. Imitation of the condition or of the uction.
(a.) Imitation of the condition or state of being. Under this form come nearly all the designations of size and measmre. See some under "Quantity," above.
(b.) Imitation of the action, or of activity in comection with the object. Most of the ideas which we express by verbs come in this category, but in sign-language they are as properly substantives or adjectives. 'They may be Imitative when the action, as of " eating," is simalated in pantomime ; or Operative, as when "walking" is actnally performed by taking steps; or Expressive, as when "grief," "weeping," appears in facial play.
4. The contact had with the object, or the memer of usimy it. For "break" an imaginary stick may be snapped and the two parts looked at as if separated. See above signs for "destroyed." (Dorlye.) A knife and most other utensils are expressed by their use.
5. One part takien for the whole, or particular signs made to represent all the siyns of an olject.

This class has reference to synecdoche. The Cheyeme sign for "old age " given above is an example.
6. How an olject is produced or prepared.

Here is metonymy representing the cause for the effect. An example may be found among us when a still wine is indieated by the aetion of drawing a cork from a bottle, eflervescent champaghe hy ritting the wires, and cotlee by the inaginary ermating of the bery:
7. The place where the olject is to be found, either according to its mature or as a general mule.

Here is again the application of metonymy. Example: "White," expressed by touching the teeln; "black," the hair (which nearly always has that color among Iudians); "red," the lips Articles of elothing are similarly indieated.
8. The effect, result, inthence, and moral impression of the object.

In this chass are specially comprised the substantives, adjectives, and verbe which express the dispenitions and impressions of the sonl.

The Expressive gesture or sign dominates here, as might be supposed. It is generally the etfect for the canse, by metonymy, which is expressed. Among the signs for "good" and "had," above given, are several examples.
Compound signs.

Compomd siens are those whicla portray several sides, features, or qualities of the ohject designed. They are generally more developed than those which are called single, althongh they also cam be, and in fact often are, abridged in practice.

The varions categrories of compomind signs may be reduced to certain heads, forming the following classes:

1. Objects that are represented by a generical or radical indication, with one or more specific murk. Example: 'The deat-mute sign for "rieh," which is the erencrice sign for "man" and the speceifie sign of activity in connting

(a.) The attributes, either adjewtive or partiejple, employed to indicate state or pareutate, whether the generical sign is expressed or understood. The signs for "ofispuing" and "woman," givent above, combined, mean "daurhter:"
(h.) 'The designation of anot hivds and ramy aminals. Example: The deaf-mutes for "eromse" bake the ermatr sign for "bird, viz, an inmitation of flyong, and add that of a wablliter walk.
(c.) The dexisulation of thmersmal plants. Fxample: The deaf-mutes gesture "rase" hy the sign of "flower," growing form the fingers, and the aetion of smelling, then the sign for "wel"
2. Sereral parts or sperific marks. "Itail" is shown by the sign for "white," tion its filling rapidly from above and striking head, arms, de., or by" signs for "rain" and "hard."
3. Origin or somere, amb use of the olyect for the objert itsolf, by metonviny" A pen would once have been moderstood by the sign for "gonse," before mentioned, followed by the action of writing.
4. Eifferts, for cunses (also hy metonymy). For "wind" blow with the month and make with the hands the motion of the wind in a determined direction.
5. Form and use.
'The fimily of signs composing this category is very numerous. The form is gedncrally trated with the forefinger of the right hand in space, or by the deat-mutes sometimes 1 pon a surfiace represented by the left hand open: but the latter device, i.e., of using the left hand as a supposed drafting surface, has not been reported of the Indiams. The use, or employment, is expressed by the position of the hamber arms, or by a pantomimic movement of the whende berly. I good example is "hespital," composed of "house," " xick," and " many."
6. Outline of the whect and the plece where it is fommi. Example: The homs drawn fiom the head in ond of the sigas given above for "deer." (Titt-hlicmitslii.)
7. Shape, ant ome or more spmetific mentis. Other signs given for "rleer" may be instameed.
 distinguished fiom "pen," before given, by the sign of "white" followed ly the action of writime.
 shown by traning its leneth and hreadth, if neecessary liy the motion of folding. sneceeded hy that of writing. amd, to make it still more distinct, by "whitr"
 finerrl. Example: "sword," hy drawing from a supposed wheath and strikinge: :mul "milk," hy viogns for "white," "milking," and "drinkins."

all the fingers of both lames, perinting with the left hand to a wall, then to a eorner in the wall shown by the index of the righte
8. Ilaer, maturer of using, or monde of arrongement. The pantomime of putting on shoes or stockinge by whites or moceasins by Indians indicates those articles.

1:. Negatiom of the sererser of what it is desired to describe. Examples: "Fool-no,", given abeve, would be "wise." "Good-no," would be "had." This mole of expersion is very frepuent, and has led observers to report the absence of positive signs fin the ileas negativer, with sometimes as little proprety as if when an ordinary peaker chose to use the negative form " not grond," it shomld be inferred that he was ignomant of the word " ball."
14. Attemation or diminution of an aljeret stromyer or greater than that which it is desired to repressent, and the comserse. Dhampwould be "wet-little"; cool, "cold--little"; hot, "warm--mulh." la this comnection it may be noted that the degree of motion sometimes indieates a different slate of meaning, of which the graduation of the signs for "bad" and "eontempt" (Mottherss) is an instance, but is more frequently nsed for emplasis, as is the misinge of the roice in specech or italicizing aud cappitalizing in print. 'The meming of the same motion is oftem moolified. individualized, or ace enthated by associated factal chames and postures of the body not essential to the sign, which emotimal changes and postures are at once the most difficult to describe and the most interesting when intelligently reporten, not only beemase they infuse life into the skeleton sign, but beeause they may helomig th the class of iumate expressions. Facial variations are not combined to use in distinguishiner syonyms, but amazing sucesses have been reeorded in which hag naratives have been commmicated between deaf-mates wholly bey phy of the frettures, the lamds and arms beeing tied for the experinterir.

There remains to be mentioned as worthy of attention the principle of opposition, as berween the right and left hames, and between the thumb and foretinger and the little finger, which appeas anomg holims in some expressions for ": abowe," "helow," "forwarl," " back," but is not so commom as amomer the methodical, distinguished from the matural, signs of deafmutes. 'This principho is illustrated ley the following remarks of Col. Donge,
which also bear upon the subdivision last above mentioned: "Above" is indicated by holding the left hamd horizontal, and in from of the hody, fingers open, but joined together, palm npward. The right hand is then phaced horzontal, fingers open but joined, pahn downward, an inch or more above the left, and raised and lowered a few inches several times, the left laud being perfeetly still. If the thing indicated as "above" is only a little above, this conclutes the sign, but if it be considerably above, the ripht hand is raised higher and higher as the height to be expressed is greater, until, if enormonsly above, the Iulian will raise his right hand as high as possible, and, fixing lis eyes on the zenith, emit is duplicate grout, the more prolonged as he desires to express the greater height. All this time the left hand is held perfectly motionless. "Below" is exactly the same, except that all movement is made by the left or lower hand, the right being held motionless, palm downward, and the eyes looking down.

The conle of the Cistercian monks was based in large part on a system of opposition which would more likely be wrought out by an intentional process of invention than by spontaneons figuration, and is rather of menemonic than suggestive value They male two fingers at the right sile of the nose stand for "friend," and the same at the left side for "enemy;" loy some fanciful connection with right and wrong, and placed the little finger on the tip of the nose for "fool" merely because it had been decided to put the forefinger there for "wise man."

## DETAILS OF DE CRIDTION AND ILLUTSTRATION.

The signs of the hudians appear to consist of motions rather than posi-tions-a fact enhancing the difficulty both of their description and illustra-tion-and the motions are generally large and free, seldom minute. It seems also to be the general rule among Indians as among denf-mutes that the point of the finger is used to trace outlines amd the paln of the hand to deseribe surfaces. From an examination of the illentical signs made for the same object lyy Indians of the same tribe aud hanl to each other, they appear to make mont gestures with little regard to the pesition of the fingers and to vary in such arrangement from individual taste. Some of the elab)orate descriptions, giving with great detail the attitude of the fingers of : my
barticular gesturer and the inches traced by his motions, are of as little necessity as would be a carefin reproduction of the flourishes of tailed letters and the thickness of down-strokes in individual chirography when ghoting a written worl. The fingers must be in some position, but that is frequently aceidental, not contributing to the general and essential effect, and there is a custom or "fashion" in winiel not only different tribes, but diflerent persons in the same tribe gesture the same sign with different degrees of beanty, for there is ealligraphy in sigh-langhage, though no recognized orthography. It is nevertheless better to describe and illustrate with monecessary minuteness than to fail in reporting a real differentiation. There are, also, in fact, many signs formed by mere positions of the fingers, some of which are abbreviations, hat in others the arangement of the fingers in itself forms a pieture. An instance of the latter is one of the signs given for the "hear," viz, midhlle and third finger of right hand (lasped down hy the thamb, fore and little finger extended crooked dow:warl. (Titchlemitski) 'This reprochaction of the animal's pecaliar claws, with the hand in any position relative to the body, wonld suffice withont the pantomime of seratelhing in the air, whele is added only if should not be at once comprehended. In order to provide for such cases of minnte representation a shect of "Thers of ILani l'ostrions" has been prepared, and if none of them exatly correspond to a wign observed, the one most nearly corresponding cam be readily altered by a few strokes of pen or pencil. The sheet of "Outhines of den losimoss," giving front and side figures with arms pendent, is also presented as a labor-saving device. The directions uph these sheets as ilhstrated by the sheet of "Examples," which concludes this pamphlet. are, it is hoped, sufficiently ample to show their proposed use, and copies of them, to any requisite mumber, will cheerfully be mailed, together with oflicial stamps for retmrn postage on contribufions, by appliation to the adress given below.

## LIN'T OF SIGNS DENARED.

The following is a condensed list, prepared for the nse of observers, of the hearlings muder whelh the gesture-signs of the North American Indians have been collated for comparison with cath other and with those of deaf-
mutes and of foreign tribes of men, and not intended to be translated into a mere vocabulary, the mature of the elementary principles governing the combinations in the two modes of expression being diverse. Many synonyms have been omitted which will readily fall into place when a sign for them may be noticed, and it is probable that many of them, lenending upon the context and upon facial expression will be separately distinguished only with great ditionlty. Even when the specific pactice of the sign-language las been discontinued, the gesture formenty used for a sign as substitute for words may survive as a customary accompaniment to oratory or impassioned conversation, therefore should be noted. The asterisk prefixed to some of the words inlicates those for which the signs or gestures made are specially desired-in some cases for their supuosed intrinsic value, and in others on account of the incompleteness of their description as yet obtained, but it is not intended that signs corresponding with the words withont an asterisk will not be welcomed. Observers should only regard this list as suggestive, and it is hoped, will add all signs that may be considered by them to be of interest. Those for many animals and utensils, weapons, articles of clothing, and similar common objects, have been omitted from the list becanse the number of them of a merely configuratise or pantomimic character in the present collection was sufficient in comparison with their valne, but when any distinct conception for them in signs is remarked it shotild be contributed.

Printed forms and outlines similar to those shown at the end of this pamphlet, prepared to diminish the labor of description and illustration, will be furnished on request mailed to

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## LATG OF SIGNS DENHED

Big.
Bisom, (1milialo.)
blaw.
hine.
Boat, cinore.
Bow, " епим.
hime.
Brak, hooken.
Bring to me; or to as
Broand.
Brother.
Cupture, To.
Chire:
——, W:ar.
Chilu; haly, mimu.

## ——, olforing.

## Char:

Chothing: bothatorobe or skit.
—, wool-口 blamket.
Clomal.
Cohl ; it is rold.
Com"; arriv: coming.
—— come back.

- come here.
('омраиіои.
* ('omp:arison; more, most.
* Contrompt.

Comtent, sutisfiartion.

* Cross; sulliy.
* D:angre.
langhter.
1by.
- torar.
 resterdias.
Dead; rleath.
Decer.
* Defiance.
* Destroyed, mined.
* Dilliment, contrastec:

Disemonent, dissatisfinetion.

* Disgrast.
bog.
Wrink; drinking.
Larth, ground.

Eant.
ELinl. dones.
Eumbin.
Litual.
lixchimge.
Pail, To.
lim.
Pat, of a mersom.
Pat, of meat.
Fian:
-, a coward; cowarlice.
Frume, aphial to animals.
lisish.
Firr, llame.
Flat.
Flow.
Fls, Jo.
Fiow, foolisht
Furnst.

* Fomeror, always.

Forget ; lingotten.
Fomal; diseovered.
Friend.
Frost.
loull, as a box or sark,
*Future, to come (in time).
Gap: cimon.

* (inuroms.
(iivl.
(iive, to me or to us.
Giall ; jos.
(Go: go anay.
Giand.
fiourl.
*Come; ilepartal.
*-, lont, sprut.
Gambmother.
(iraks.
* (imy.
(irease.
Great.
(irerin.
* B ritit, smpow.
* Grow, To.
lim.
——, To hit witl :
(imm shot.
Hhir.
Halt!
* llalt ; a stopping-place.

Hard.

* Hatro.

He; another person; they.
Hear, hourd.
Heary.

* Help, To; to assist.
- Here.
llide; to eonceal ; secret.
High; as al hill.
Hill.
* Ilomest.

* 11 monlse, hmmility.
llmang, for game.
Hashami.
I; mexomal pronom.
lea.
* Imprudent, rash.
* In; within.
hulecixion, donbt.
Kill, killing.
Kind.
Kıow, To.
- I know.
- I lo not know.

Lamere; spear.
large, great in extent.

- in quantits.
*Leaver, of a tree.
Lie, talsishoorl.
Lim, dlown.
Light, laylight.
int weight.
Lightuing.
Listrm, To.
Little; small in quantity.
——, in size.
Loulgr; tepee; wigwam.
- Entering a.
lomg, in extent of surface.
- in lapme of tine.
look! Siow!

LAST OF NIGNS DEALIRBD.

Lawk, To
Lave, allivition.
Male, apptionl to animals.

## Nall.

Millis.
Marching, tavoling.

* Melic'ine-man, Shamam.

Mrelicine in Indian semse.
Mine; וus property.
Moon, month.
Morning.
Nother.
Monntain.
Much.
Nemb.
Nagro.
Night.
No, nugative.
Nome; flave none.
Nombins.
Now.
Number: quantity.
Ontaili.
Oht.
$0^{0}$ plusitr.
Ont ; witwayl ; without (in position).
l'innt.
Pinent.

* Past ; wer (ill time).
l'aticnce.
1 Pace.
P'istol.
Pror, tein.
*-, indigent.
Prairie.
Prayer.
Protty; hambome.
* Prile.

I'risomer.

## —— To take.

Property; possession; hame; brlong.

* Pradent, cantions.

Gluestiou; inguiry; what? Riain.
Leed.

Repmat, ofter.
lietrat ; return throngh time.
Ridge.
River.
Rorky, as a hill.
Rimi ; rumuing.
Same, similur.
Scalp.
Sencli, to seek tor.
Sere, To; secing.
Seell.

* Shame; ashamed.
* Short, in extent.
*Short, in time.
Sick, ill.
Silig.
Sister.
Sit down.
*Sher, servant.
Sleep.
Show.
Simall.
Sumw.
Suft.
Soll.
Sour.
Speak, To.
*sming (season).
Steiminoit.
*Stingy.
stome.
Storm.
Strong, strength.
* Submission.
* Sillimer.

Silin.
Sumrise.
Sumset.
Surprise.
surender.
Surromid.
swret.
Switt.
Trille, conversation.
*Titue.
'Taste.

Think.
Thumber.
'Time of hay; hour.
*-a long time.
*-a short time.
Tired, weary.
Told me, A person.
Tomalmwk; ax.
Trade, barter, buy.
Travel, To.
*Tree.
Trie, It is.
Trutli.
*Try, To; to attempt.
Understame.
Understanul, Do mot.

* Yaill, vanity.
*Villige, Indian.
*——, White man's
Win.
Wiar, To ded ed
Water.
Well, in health.
When?
Whene?
Where?
White.
White man; American.
Wicked; bat heart.
Wide, in extent.
Wife.
*Wild.
Wind, air in motion.
- Winter.
*Wise; respected for wis. dom.
* Wish; desire for.

Withont ; deprivation.
Woman; squatw.
Womber.
Work, To; to pertorm.
Year.

* Yellow.

Yes, athimation.
Yol.

## OUTLINES FOR ARM POSITIONS IN GESTURE-LANGUAGE.


N. B. - The sestures, to ber indicater hy comrected positions of ams and by dotted linew showing the






 the contributor.

## Word or Iden enpressed by Sign :

DESCRIPTION :
$\qquad$ -
$\qquad$
$\qquad$

CONCEPTION OR ORIGIN :

Tribe:
Locality:

TYPES OF HAND POSITIONS IN GESTURE-LANGUAGE.







 so lomg as the rolative jositians of the fingers are refained, and whell that respeet no one of the types



 sheet of types), it shonld be referred to as $A \geq$.

## ENAMPLES



## Word or idect fxpressed by sigm: To ent, with an cti.

## DESCHHTION:

 meard, mow it downward to the left side repatedly fom difierent theve


Con and or orgin: Fwom the ate of folling a tree.

Word or iden expressed by sign: A lic.

## deschittos

Tourh the left herast wer the heart, amd pass the hame furwad from tha month, the iwo tirst ting re oms: twingextemtedand shighty separated (L, l-with thamb resting on thirel tingere).

Conception or origin: Double-tonguet.


Word or illea erpmessed by sign: To rule.

## DEschaptow:

Flace the first two fingers of the right hamb, thumb extended
 the left ( 7,1 ), siderwise. fot the right, then malse several short archad movernonts forward with hamels so jointod.

(ommention or arigin: The horse mannted and in nution


T, 1.
luted lines indicate movements to phare the hami and arm in position to combence




[^0]:    *Above.
    Adr, To; more.
    Almiration.
    Anger:
    Arrow, To hit with :m. Autumn, fill.
    Battle.
    Bear.
    Beaver.

    * Before.
    * Beginning ; commencement.
    * Behint.
    * Below; under.

